

WORLD THEOSOPHY



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The Theory as to World Teachers

C. Jinarajadasa

The Australian Experiment

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The Science of Civilization

E. Norman Pearson

Theosophy and Einstein

Herbert Radcliffe

February, 1931



World Theosophy

Marie R. Hotchener

Editor

(Formerly Co-Editor of *The Theosophist*)

Vol. 1, No. 2

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*Recent Portraits
of
Dr. and Mrs. G. S. Arundale*



Over the Wide World

Union and Coöperation Are Indispensable—K. H.

In going to press with the second number of *World Theosophy*, we are happy to state that so far there has not been one subscription withdrawn. Even though there has hardly been time to receive any explanation from Dr. Besant by mail about the reasons for restoring the title *The Theosophist* to the magazine at Adyar, and approving our continuance with the title *World Theosophy* for the magazine here, we have received a very large number of letters from our readers that are an inspiration in our decision to continue publication.

We were especially happy to have it receive the approbation also of Mr. A. P. Warrington, the international vice-president (his letter was published last month), and a letter from Mr. L. W. Rogers, President of the American Section, who writes:

I am pleased to hear that you have decided to go on with the magazine, and shall help you all we can.

We greatly need a Theosophical publication for general circulation, and I am glad that you are willing to make the sacrifice, for of course it will be that—but we need it.

We are more determined than ever to carry on the successes of last year, and to endeavor continually to improve the magazine which Dr. Besant stated had made such a favorable impression from the literary and artistic standpoints. We feel sure that our subscribers and readers will continue to send us articles on our loved Theosophy, because this magazine is consecrated to the dissemination of its priceless truths.

We shall be glad to receive articles from any Theosophist or other person interested in our humanitarian endeavors. There is only one qualification in this, because that is the basic condition of our endeavors: that contributors should expound and defend this great philosophy and its principles without personal

criticisms or unfavorable comparisons of any kind.

Our teachings, from H. P. B. down to the present, have emphasized the necessity for peace and harmony among us, exemplifying our great aspirations for World Brotherhood; and therefore we feel that it would be going directly contrary to them if we published anything that would tend to produce disputes and inharmonious conditions. (There are enough such in the outer world already!) We are all aspiring to be true channels for the wisdom of Theosophy, and there is sufficient evidence in our personal experiences and endeavors to serve it and in the experiences of other Theosophists—experiences of a constructive, helpful, and understanding nature—to fill the pages of many magazines; therefore there is no need to emphasize differences that tend to disharmony. Let us emphasize Theosophy instead.

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This month we commemorate the passing from this plane, twenty-four years ago, of Col. Henry Steel Olcott, President-Founder of the Theosophical Society. Those of us who were privileged to know him personally bear grateful witness to the immeasurable service which he rendered to the Masters, to H. P. B., to the T. S., and to the untold numbers whose lives have been made richer, happier, and better by the permeation of Theosophy throughout the civilized world, made possible largely because of his organizing genius,

executive ability, and unswerving devotion to the Masters during his more than thirty years of continuous service in this life.

So, once again as the year rolls round to the anniversary of his death, we give him homage and gratitude, and once again we commend to young members who have perhaps not read it, his *Old Diary Leaves*, the history of the early days of the Society, in which they will find among many other interesting things, a fascinating account of how the Masters came to him in person to gain his coöperation in the work for Theosophy.

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February also gives us the opportunity to record our happiness that it witnessed the birth of our beloved teacher, C. W. Leadbeater, eighty-four years ago. Some fifty of those years have been given by him without stint to the service of the Masters through Their Theosophical Society, a service performed by writing of many books giving a wealth of information concerning invisible planes of nature, described in a style crystal clear, service expressed also in many years of travel and lecturing throughout practically the entire world, and in a voluminous correspondence with hundreds and possibly even thousands of appreciative friends and pupils.

We rejoice to learn, from latest reports, that Bishop Leadbeater is in the same radiant health as when we saw him last summer in Europe, and we hope

that he may continue with us for many more years.

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We have received from Adyar the following pronouncement of Dr. Besant:

Last January, the then General Secretary for Sweden wrote to me as follows: "May I ask you to advise about a rather delicate thing? After the death of Mrs. Katherine Tingley, her successor, Dr. de Purucker, has changed the name of their Society from 'The Universal Brotherhood and Theosophical Society' to 'The Theosophical Society' only. This gives rise to much confusion, of course. I dare say there is no country in Europe that has been the subject of so many violent attacks from the 'U. B.' as Sweden.

If there be some fair means to disarm our antagonists without struggling with them, it would be very good. Could we not here in Sweden (as well as in other countries where these our Theosophical brothers are at work) add something to our name, for instance Adyar, thus: 'T S., Adyar, in Sweden'? Before taking any steps for avoiding the danger, I felt it my duty to write to you. Our Executive Committee approves of my doing so."

My reply is as follows:

"Theosophical Society,
Adyar, Madras, S. India.

Dear Mrs. Edstrom:

A mass of correspondence has accumulated, from various causes, and I am clearing it off. I enclose a letter from you, dated 26.1.1930, in case you have no copy.

I do not see any reason for disputing over names. Dr. Purucker seems to be friendly. We remain simply, 'The Theosophical Society.' The address on our paper (see above) shows that we are still in our original home, purchased by Colonel Olcott, chosen by the Masters as the first President. The word 'Christianity' covers many Churches and sects; so

does 'Theosophy.' Any one of these—like the Roman Catholics—may claim to be the only one. What does it matter? Keep kind feeling. That is the really important thing."

(Signed) A. B.

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We feel sure that Theosophists will be glad to see the recent photographs of Dr. George Arundale and Rukmini that have been sent us: we are glad to share these with them. We learn of their triumphal march in the interests of Theosophy through New Zealand, and we can understand that the enthusiastic reports and encomiums that reach us are not exaggerated, because we know these obtain wherever they visit, teach, and lecture to the members and to the public.

Doctor George, in a recent letter, said that they are still planning to come to England and America this spring, if their work in Australia will permit. This greatly rejoices us all.

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A good deal of interest has been aroused recently by articles in the *Times* (London) written by Dr. Edward Thompson with reference to the question of Indian propaganda in America. He makes the assertion that much of this propaganda consists of misrepresentation of events occurring in India.

This may or may not be the case; but it is certainly true to say that if there be misrepresentation, it is not confined to only one of the parties concerned. What is even more important is the general ignorance

all over the world concerning Indian conditions.

New India, the weekly published in Madras by Dr. Besant, gives the situation as viewed on the scene itself. It is not necessary to remind readers of *World Theosophy* of the self-sacrificing work which Dr. Besant has carried on for nearly forty years in her adopted Motherland of India. In religious, educational, and political fields she has advocated ideals of the highest kind, to be put into effect by constitutional methods.

We trust that the thousands of Dr. Besant's friends throughout the world who are sympathetic with her ideals of a better understanding of India's aspirations, will aid her by subscribing for *New India*. Each issue finds a welcome place on our desk.

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There is a very vigorous Peace movement in America whose goal is the establishing of a Peace Department at Washington, co-ordinated with the War Department and the Department of Justice. At the head of this proposed Department there would be created the post of Secretary of Peace who would be a member of the President's Cabinet, coequal with the Secretary of War and the Secretary of the Navy. The Department would have ramifications and lesser officials through the country, like those of the other official departments, so that it would constantly act in the cause of Peace.

Mr. Kirby Page, Editor of the valuable periodical, *The World*

Tomorrow, issued by the Council of Christian Associations, has published details of this most interesting suggestion.

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In Dr. John Haynes Holmes' Community Church, New York, they sing a Doxology that might be adopted and sung everywhere. Now, all together:

From all that dwell below the
skies,
Let words of Love and Peace arise;
Let joyful songs of Praise be sung,
Through every land, by every
tongue.

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Dr. James H. Cousins, noted Theosophist, Irish poet, and international educationalist, who has recently come to America from India, will give a series of addresses this month at the University of Southern California on "The Culture of India." He will also speak at Krotona Institute in Ojai Valley, giving a three-months' course of lectures there beginning February 1st.

When Dr. Besant, President of the Theosophical Society, voiced the ideal of a World University, with its correlative of a scheme of education that would mentally unite all peoples and remove national and racial antagonisms, Dr. Cousins eagerly came forward to assist it. His comprehensive knowledge of literature, and his long residence in the Orient and understanding of the aspirations of its people, soon became generally known, and he was invited to visit many of the leading cities of the world in order to expound his message in their universities.

Dr. Cousins believes that there is much in the culture of the Orient that could be utilized to the advantage of the Occident. In himself a unifier, because understanding both East and West, Dr. Cousins has become an important channel for better appreciation and sympathy amongst peoples who have hitherto been somewhat apart. Humanity, after all, is one—as the Theosophical Society has been urging for more than half a century—but that fact, before it will be generally accepted, needs constant reiteration from every point of view, including that of the cultural arts.

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On our desk this month is a modest little card that tells a humanitarian story. It concerns that splendid charity institution, The Florence Crittenton Home of Montana, and states:

That it is a home for unmarried, expectant mothers and homeless girls.

That it gives protection and shields them from the world and the gaze of the curious at a time when they have lost all hope.

That it provides medical care and nursing until the mother can take up life again as a normal young girl, for many of these mothers are mere children of thirteen, fourteen and fifteen years of age.

That it provides schooling and training in many lines enabling girls to become self-supporting, useful citizens.

That it is a Home supported by volunteer gifts, with no endowment and no state appropriation.

That more than 85 per cent of the girls leave as teachers, business women, nurses, and home makers.

That the need of the Home is all that is required for admittance.

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In a recent issue of *Survey Graphic* John Palmer Gavit expresses some telling points on the place of fear in the psychology of nations. He says:

Fear is a force as destructive in its field as an electric current. I entertain no doubt that the vast smashing billows of hate, blood-lust, and terror which swept the world during those horrible four years, affected for ill countless thousands—including even unborn babes *in utero*—who never knew consciously that there was a war. That uproar still reverberates in the fiber of men and of nations. On the whole, perhaps, the quieting has been more rapid than we had a right to hope.

For there are other forces. A few days ago I turned on the radio at random, upon a good concert. And at the end I learned that in my home in New York I had been listening to an orchestra playing in Edinburgh. A few days before I had heard the Prince of Wales, in London chiding shortcomings of his people in coöperation with the League of Nations. On October 27th we heard the voices of President Hoover in Washington, Premier MacDonald in London, and Premier Hamaguichi 10,000 miles away in Tokyo, celebrating the depositing of ratifications of the London naval treaty. All this is wonderful enough as a triumph of science; it is worth while to remember that whether or not we "listen in" the waves of the radio are passing through us at all times, lacking only a suitable receiving apparatus to make them audible.

Nobody knows anything about the nature of *thought*, but more and more science suspects its electro-magnetic character. The radiating forces of friendship and good-will, whatever their embodiment, are as potent as those of fear. While the old-minded men of moribund vintage chaffer in the graveyards where they themselves are overdue, about weapons and the machinery of destruction, others who know what time it is by the world's clock foster the newer spirit of inter-

national coöperation, of the better acquaintance and understanding to which the latest wizardry of materialistic science is bringing new vehicles.

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As the new year 1931 swings into its first vigorous strides, several important facts become apparent to those who are keenly interested in the constructive side of the world of Theosophy.

One is that from different countries come reports of a loss of membership in the Theosophical Society. Among the causes attributed are: that the industrial depression makes it impossible for many to pay their dues, and that some interpret Krishnaji's teachings to mean that they cannot receive spiritual help from any organization, not even the T. S. Whatever the causes, the fact remains: we are losing members, at least for the moment.

In this situation, what will occur to those of us who are stalwarts, that is, who have *proved* the value of Theosophy in helping our own lives and the lives of others, and who feel that a sheer sense of gratitude compels us to remain in the Society, and aid it to fulfill its mission of giving the same help that it gave us to the millions who have not yet heard of it?

We venture to express our own determination: to remember the words of the Master K. H., that "unity and coöperation are indispensable," and to learn to work with so much better harmony, intelligence, and forgetfulness of self, with all those remaining in the Society, that our closer, solidified ranks will do the

Masters' work with more thoroughness and effectiveness than perhaps the greater numbers did before—numbers possibly not so well grounded in Theosophical fundamentals as are those who remained to carry on Their work.

We believe that this Society was founded by the Masters to do an important work, that it is the only organization that is able to do that work, and that the work should be continued, not only for the good of its members, but especially for the good of the world in general at this very trying time in its history.

Never in recent times has there been so great a need for an intelligent philosophy of life to guide individuals who are earnestly trying to reach right decisions concerning burning personal and public questions. Theosophy is that philosophy, and the world would pass more easily and more quickly through its present crisis if more understood and applied it. Members who remain in the Society and help keep its work going are in that way rendering a very real service.

An encouraging observation made by those who have recently travelled in foreign lands is that many of the members who have remained in the Society seem fired afresh with the zeal to carry on the work that H. P. B., Col. Olcott, and others began in the early days and left to us to continue and perhaps complete.

This zeal, thus tried and not found wanting, gets another im-

petus from the fact that Unity is the keynote of this new age: Unity, not only with other Theosophists who remain true to their ideals of service, but perhaps also with the Inner Founders of the Society Whose benediction must needs rest on those who help Their unfinished work.

Another evidence of the operation of this newly liberated impulse towards Unity is the growth of the movement for coöperation amongst the various Theosophical Societies. Although still in its infancy, it is surprising how many have expressed their hearty sympathy with the idea that the Societies should gradually come closer together, that all the criticism and recriminations of the long past should be permanently put aside, that a real spirit of fraternity should be encouraged to express itself, that one way for the individual member to aid this is to acquaint himself with the literature and the nature of the work being done by other Societies than his own, and one way for officials to aid it is by emphasizing the points of agreement amongst different Societies. Another way is for all members to grant to all officials, writers, and members of other Societies the same sincerity of devotion to the ideals of Theosophy as they claim for themselves and their own Society.

"In union there is strength" is so obvious a truth as to be indisputable. There would certainly be more strength in the Theosophical Movement, especially

at this time of falling membership and income, if all the Societies would unite under the single banner of their devotion to Theosophy and to the Masters, as Dr. Besant stated at the Geneva congress. Many members believe this eminently desirable. Many others doubtless agree, but think it not yet feasible. But it will become a realized fact much sooner if more members will dwell upon it in their meditation as a consummation greatly needed at the present time and for the future.

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The many who have hoped that the cinema might some day be the medium for conveying to the millions some of the teachings of Theosophy concerning after-death conditions, will rejoice in a film production entitled "Outward Bound," which is now being shown in American theatres and will in due course of time find its way to those of other countries, especially if Theosophists ask their favorite theatres to obtain it for them.

It is a filmization of the successful stage play of the same name, but the "legitimate" stage cannot even approximate the eerie effects and the sense of reality conveyed by the talking motion picture. The characters in the story find themselves on the other side of death, in that state which immediately follows their departure from this world, and which is sometimes called "the grey world." The tale is so unique, the dramatic elements so powerful, and the photography

so beautiful, that the picture is well worth seeing, even apart from its occult features, which of course only intensify its interest for Theosophists. It is good drama, it is good occultism, and it has a good additional purpose in showing the after-death effects of evil and suicide.

Herein we discover another important reason for being members of the Theosophical Society and helping to place its literature in public libraries and elsewhere, for sooner or later one of our books may fall into the hand of a brilliant playwright who can—as in this case—be used as a channel for the wider dissemination of these vital truths that make life easier to understand and death easier to face.

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Mrs. Margaret Jackson, the loved Secretary of the T. S. in England, in an article published in the *Australian Theosophist* for November (a very fine number, by the way), says:

The Society has its own special work to do far off in the future. The Masters exist and Their Society is Their outpost in the outer world. Within its fold aspirants are trained for this special work and to be drawn some day into closer relationship as the reward of faithful and devoted service to Their great Cause. From time to time throughout the years that lie ahead, new tasks, new branches of the work for the helping of the world will no doubt be undertaken by different groups, but the main work will still go on. So what we have to do, my friends, is to learn daily to become better servants of these Great Ones, and, come what may,

do what They always do faithfully—carry on.

We add, Hear! Hear!

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We have been inexpressibly touched by the response to our need of donations and subscriptions, especially from some who, though unable to afford the price of a subscription, have sent smaller sums as donations. For instance, one friend who could not send \$3.50 for a subscription, sent 50c "just to help." Fortunately, we had received from another friend an additional sum to apply as a gift subscription to someone who could not afford to subscribe; this we assigned to her.

Another friend sent a subscription, and intimated he was putting himself in "the bread line" rather than deny himself the pleasure of helping to spread Theosophy. Such a spirit of sacrifice is a constant inspiration to us. What a heart full of love and gratitude we have sent to these dear people and to all who recognize our sincere desire to make sacrifices ourselves in order to continue this additional channel of the Masters' work!

Since our last month's list, the following have sent donations and subscriptions up to the time of going to press:

J. J. van Ginkel, South Africa; Reuben E. Ani, India; Jal P. Mullan, India; J. I. Camargo, Mexico; Julius Raphael, Minnesota; Isabelle Marion Kline, New York; Jessie V. Chisholm, California; Gertrude Howells, Pennsylvania; G. Gar-

cia Ageo, Philippine Islands; Unity Round Table, Oregon; Mrs. Charles Coffman, Kansas; Mr. Reid, Australia; Mrs. Ben-Allen Samuel, Illinois; Hugh R. Hulbert, England; W. E. Hailey, Wisconsin; Mrs. Isabel S. Devereux, Louisiana; Alice K. Green, Illinois; J. R. Campbell, Massachusetts; Some friends in Hinsdale, Ill.; K. H. Moyers, California; J. Nieuwenhuyzen Kruseman, Holland; Mrs. Enid M. Bernard, South Africa; M. and S. Arkhangelsky, Philippine Islands; L. D. Gaekwad, India; Mrs. B. Bonorden, New Jersey; Mrs. E. A. Sansum, England; Ohio Federation of T. S. Lodges; H. L. Hardin, Missouri; The Lady Camrose, England; Cavasha Edulji Anklesaria, India; Mrs. A. L. Huidekoper, India; Ol. Gudmundsson, Iceland; Axel Jorgensen, Denmark; Miss Hilda Frampton, So. Africa; Mrs. Lyburn, Ireland; Mrs. A. M. Barnes, England; Marie Hershey, Illinois; Mrs. W. J. Umlang, Illinois; Miss Gladys Carey, Australia; S. K. Lee, China; Mrs. Avabai Jamshedji, India;

Phirozshah R. Green, India; Miss H. E. Morton, Florida.

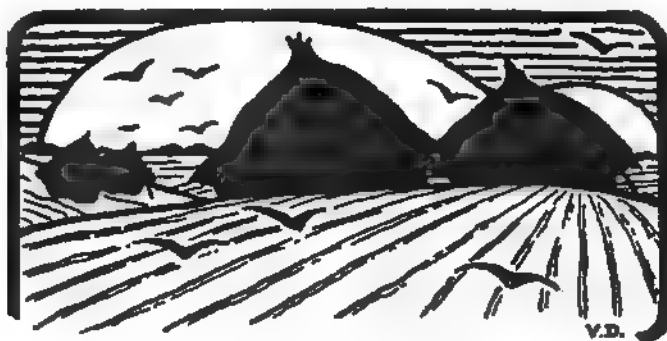
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One of our subscribers has asked why the same article sometimes appears in the *Adyar Theosophist* and in this magazine also. Thinking that others may have the same thought, we shall explain:

Contributors sometimes send copies of their articles to both publications and we have no way of knowing it. So they are published simultaneously. When articles are reprinted purposely, credit is given to the publication from which they are taken.

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We find that our January issue of 3000 copies of *World Theosophy* is exhausted. It has been suggested that some of the readers who have received it, and who do not intend to continue to subscribe for the remainder of the year, may be willing to return the single copy in the interest of new subscribers, who otherwise will not be able to secure the entire volume.





Questions and Answers

By Bishop C. W. Leadbeater

(Unrevised notes of the London meeting, July 6-7—

Continued from the December number of the
International Theosophist.)



QUESTION: Some of the European races are causing suffering and misery among many races in Asia by their selfishness, greed, arrogance, and methods of exploitation. How shall the scale of Divine Justice readjust itself in future? Does it mean the domination of Asia over Europe?

What Karma is incurred by (a) vivisectors, (b) flesh-eaters, (c) animal hunters?

ANSWER: I think that is probably true, but I hope only of individuals; certainly not of races as a whole.

It is really not our business to say how the scale of Divine Justice shall readjust itself. Such a responsibility would be of an appalling character. One can only believe that their knowledge and experience is so great that they can face even these things, but we are none of us on that line. I heard a man say he would like to be a Lord of Karma just for a moment. I do not know how these things may be adjusted.

You ask if it means the domination of Asia over Europe. Cannot you see that that would not meet the case at all? It is a question of individual Europeans and Asiatics. I have seen one or two cases that tended a little in that direction, but not enough to base anything upon. Sometimes you do see little bits of direct Karma. The whole is piled together in a vast mass. It is very often almost impossible to trace the result of any particular action, but sometimes we get what Mr. Sinnett used to call "ready-money Karma." I remember a case in which

a man who was a prominent member of our Society, but who has now left it for the Grand Lodge, in one life was a neophyte in a Temple and pried into the secrets of a higher degree of the brotherhood, bored a hole and watched through it. It may be only a coincidence, but that person was born as a blind beggar in the next reincarnation. We thought there might be something in it.

As to the Karma of vivisectors, flesh-eaters and animal hunters, you had better ask the Lords of Karma. I do not know, but I do think that all terrible intentional cruelty counts very heavily indeed against the ego which permits it in his physical body. Cruelty of any sort is one of the greatest of all possible crimes: the cruelty of a schoolmaster to a child; sometimes of a parent to a child, which is still more awful. These are things that bring most terrible results, and of course they have links along with the fate of the inquisitors in the Middle Ages. It is true that some kind of perverted consciousness may have dictated some of those horrors. If that were the case, the result on the mental plane would be less, but the physical result would still be among the most terrible of human fates for all the cases of cruelty.

As to flesh-eaters, the Indian theory is that those who eat flesh have their flesh eaten in another incarnation. I do not think we have enough cannibal races to carry that theory out in full.

I should think the fate of animal hunters would be to be hunted themselves.

There is a certain section of In-

dians which is everlastingly seeking to find out exact Karma results. A great deal of that is to be found in India, but I have never thought it very valuable, and whenever I have tried to follow the Laws of Karma, the thing that astonishes me is the exceedingly versatile nature of the Law of Karma. The thing is applied, anyhow. You need not think you are going to dodge the Divine Justice, because you cannot.

QUESTION: *Arising from a continued study of the new sub-race types, I find (1) that the teeth of children of vegetarian parents have a tendency to be soft, the result of badly regulated diet. Does your experience agree with this? (2) That wrong diet is inter alia the greatest cause of wrong sex or irregular sex, particularly with children. Again, would your experience agree? And (3) that the newer types have a differing and more useful cellular formation of the skin, which to my experience is part and parcel of the growing knowledge and use of the intuition as against purely emotional reaction—in fact proving the actual result on the skin of inner motive. Would you agree?*

ANSWER: I am afraid I have no information or experience of the effect on the teeth of children of vegetarian parents. I do not happen to have married in this reincarnation and, being eighty-three, I think I may consider myself reasonably safe. I do not think the question has ever occurred to me before. I have never asked the children of vegetarian parents whether their teeth were soft or not, but if they were, I think I would submit that it would not be because of the vegetarian diet, because the meat which they would be chewing would not be any harder, say, than a nut. Having reached the stage when I have not any teeth, hard or soft, except artificial, I have to be careful with vegetarian diet. I cannot crack a walnut: if you need something hard, try a piece of sugar cane! If that is a fact, it is a scientific fact and should be remembered, but I wonder whether it is universally true.

With regard to the sex question, I should have thought that was largely a matter of thought regulation, but that diet plays its part in all these things is quite certain. There are certain kinds of diet which excite passions; there are others which the Indians call "Satvic"; they divide diet into three. I have fed on all kinds of diet and I have never discovered that any particular diet made much difference to me, but that is only an isolated case. I have no doubt whatever that diet plays a very large part in our development in many different ways. Certainly on the whole the vegetarian diet points more towards a quiet life of gentleness in every way than a meat diet. I think I can say that much, but there again, there are people who, however hard they may try, are physically unable to subsist on an entirely vegetarian diet. They are only a few, and I feel that all of us who know something about the higher life and the need of kindness to animals, ought to try to do without partaking in the unquestionable sin of the murdering of animals of any kind whatsoever they may be. But I have personally known two or three cases who could not exist on a vegetarian diet. There is no harm in mentioning G. R. S. Mead; he was a man who could not live on the pure vegetarian diet. I lived in the same house with him for years and I know that twice he brought himself to death's door practically in his determination to do without meat, understanding perfectly well that it was an undesirable thing, but in each case others—the President mainly—had to say, "It is a question between giving up this particular physical body and giving it that without which it does not appear to be able to live. Your work is useful to the Society and the Masters, and you had better accept it as Karma." If you find yourself in that position, of course it is Karma, and take it as that. Most people can manage to change from one diet to another. I made the change in one day and have never thought about it since. Some people cannot do it so suddenly because

the arrangements of digestion of different substances do differ.

All this sex business which occupies such a tremendous amount of attention just now has a very great deal of its origin in thought. People allow themselves to think about things which excite them in various ways, and while no one denies that there is a perfectly physical side to all such matters, I do think it is also true that by care with regard to thought, and by keeping thought pure, one can avoid a great deal of trouble. Diet would also play its part. It makes a very considerable difference. Much is said that those who eat the corpses of animals themselves inherit the animal nature. I do not know to what extent that is true. I should think there is a probability in it, but according to my idea one would require to test a very great many times and in a very great many ways before making such an assertion. I have read cases about the differences as to endurance between vegetarians and others, and there usually the thing came out in favor of the vegetarians, but I have not proved it.

I cannot answer the last part of the question as I know nothing about it. I have never made any kind of experiment which touched upon that subject. There is no one yet belonging to the new sub-race, but there are various young people tending towards it. They would be in many ways more refined physically; there would be a tendency to a more refined shape of hands and feet, and therefore it is very probable that there would be a refinement of the skin also. I have not particularly noticed that, but it seems quite likely.

QUESTION: *How can one best throw off the physical after-effect of healing others when one has done it with intention and physical contact, or unawares by sympathy?*

ANSWER: The perfection of the healing would be to allow the forces to flow through without losing anything physically yourself, but that is exceedingly difficult. I suppose hardly any healer is ever able to free himself consistently and always from physical

effect. It is easy to take away the headache from someone else and to take it yourself; very probably you find the pain influence remains after it.

There are various ways of dealing with that on the physical plane. Mr. Sinnett, who was very great at all that curative work, always imagined for himself a lobster on the ground, and whenever he felt he drew away as much of the etheric matter as he could, he always gave it to the lobster, and when the imaginary lobster collapsed, he created a new one and began all over again. It is not necessary to visualize to that extent, but what you draw into yourself is a physical thing, and usually an accumulation of ether in the front part of the brain, which can be drawn out by half a dozen ways. You can put a hand on each side and will that the pain shall rush through from one side to the other, and in doing so the particles will drive the headache out, and it will be gone. But if so, throw it away. There are other things where higher contacts enter in, and you must act accordingly. You can shelter yourself and put yourself in a shell.

There are those who can cure by allowing some Divine or angelic force to overflow them, not using their own at all. That is very difficult. I cannot do that at all, because I should inevitably identify myself with it and put my own strength into it.

Lie down and be quiet. If you live in the country near a pine forest, the quickest way is to lie under a pine tree and put the soles of your feet against the tree, and in a short time you will feel strong and well again, because the pine tree happens to supply the kind of emanation in a case like that; it is an empirical remedy, but it is a fact.

QUESTION: *Can one protect oneself from loss of strength through being with an elderly person? Or from vibrations that are of a hurtful nature physically, emotionally, and mentally?*

ANSWER: There is a story about King David in his old age in this connection. Of course our dear Theosophical friends would be so brotherly that

they would say you must not protect yourself. If you are trying to give vitality to someone in order to help and strengthen them, of course you do not protect yourself; you pour out. The fact that they are deficient in it means they cannot specialize for themselves. On the same principle that doctors feed you with pepsin out of a goat or pig if you have not enough yourself, so you give vitality.

To recuperate, take a sun bath. If you pour vitality out you must wait until you specialize a little more. Don't you remember how one day a woman who was in physical difficulties came and touched the hem of the garment of the Christ, and he turned round and said, "I feel that virtue has gone out of me"?

Remember the story of the two Alexandrian monks, one of whom kept himself perfectly pure within a cell and the other who went about all the time pouring out the love of God to his fellow men, and his Abbot said that he was nearer to the Kingdom of Heaven.

QUESTION: *Could you please tell me how one knows when he has passed the "dweller on the threshold"?*

ANSWER: Let the "dweller on the threshold" alone. You may take it as a general rule that if you let him alone and do not trouble him, he will not trouble you. No one knows what was meant by it. Lord Lytton coined the phrase, and he certainly made it out to be a most gruesome thing. The President made some suggestions that it was the remains of the astral body from your last incarnation. If that is the case, however, if people are likely to have such a thing, by the time you come round to your next incarnation you must have been living a persistently evil life if you can have an astral body that will come back again. You are not paying yourself a compliment by suggesting that. A good many people reincarnate rather quickly, and in such cases it is generally arranged that they shall have the same astral and mental bodies.

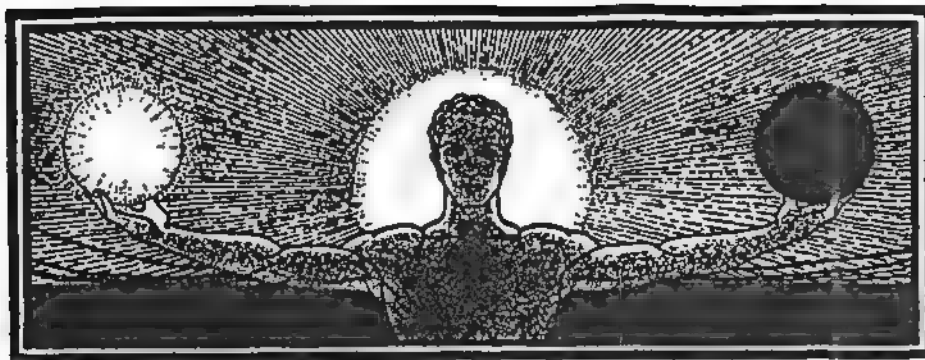
Some people seem to think that their

Karma constitutes the "dweller on the threshold." In that case you get past him only by working out the Karma, but I do not think you need worry yourself about it. We are not sufficiently certain of what it means, and in any case, remember this and let it sink home—into whatever brains you possess on this subject—that only your own fear can do you any harm on the astral plane. You may move about and see sometimes quite horrid things. You sometimes see horrible things on the physical plane — butchers' shops and public houses. Walk on the other side of the road and ignore the thing. You can do the same on the astral plane. Tremendous, menacing things are usually sportive nature spirits, and they are like naughty little boys. It rather pleases and amuses small boys to trip people up; if a small boy can catch an archbishop, his joy would be greater, and it is so with these creatures. They cannot do the least harm, but if they can succeed in frightening someone on a higher incarnation, they will be pleased. But harm can be done in that way. You may be so frightened as to lose your head altogether. Keep calm and decline to be frightened by anything you may see, astral or physical, and no harm can come.

QUESTION: *Will you tell us something about how the faculty of clairvoyance may be developed in a positive manner?*

ANSWER: I have written that three times in three books, *The Hidden Side of Things*, the book on *Clairvoyance*, and *The Other Side of Death*. It all exists in our literature, and there are many books on the subject. Mr. Hodson has written *The Science of Seer-ship*; Mr. Hereward Carrington, *The Projection of the Astral Body*. All these things are contributions towards a science which is not yet fully formulated.

Someone wrote a book called *Your Psychic Powers*. I do not quite like that because his ideas are more for making a medium, rather than clairvoyance, and I do not think mediumship is a very good way.



The Theory as to World Teachers

By C. Jinarajadasa

(India)



THE theory concerning World Teachers, as expounded by many Theosophists today, contains elements derived from several sources. They are:

1. The Hindu tradition of Avatars.
2. The Buddhist tradition concerning Bodhisattvas.
3. The Christian tradition concerning the Christ as the Second Aspect of the Trinity of God.
4. The tradition of Occultism, as stated by Annie Besant and C. W. Leadbeater, concerning the World Teacher, the second member of the Occult Triangle of the Hierarchy which governs the world.

AVATARAS

The word Avatara means "descent," and is used in one especial sense, that of a descent or Incarnation of God. Hinduism states that the Divine incarnates periodically on earth, in order to help mankind. Ten such Avatars are recognized in Hinduism. They are: (1) Fish, (2) Tortoise, (3) Boar, (4) Man-Lion, (5) Dwarf, (6) Rama with the Axe, (7) King Rama, (8) Shri Krishna, (9) Buddha, and (10) Kalki. Some Hindus are not quite sure whether Buddha was an Avatara, in the ordinary acceptance of the word. The Avatara of Shri

Krishna overshadows all others, in the mind of Hindus. The Kalki Avatara is still to come.

All these Avatars are only of Vishnu, the Second Person of the Hindu Trinity. There are no Avatars of the First Person, Brahma, or of the Third Person, Shiva.

The reason why periodic Divine Incarnations are necessary is stated by Shri Krishna the Avatara in Bhagavad-Gita, IV, 7, 8. "Whenever there is decay of Righteousness, and there is exaltation of Unrighteousness, then I come forth; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing Righteousness, I am born from age to age."

An Avatara is therefore a *direct* manifestation of God Himself, without an intermediary. God *descends* to establish Righteousness whenever during evolution Unrighteousness begins to prevail. The coming then of an Avatara is a sign that a new epoch has begun in human progression. Without the coming of the Avatara, mankind that is tending to retrograde, because its spiritual energies are on the wane, would indeed go backward completely.

Hinduism considers that certain of the Avatars, like King Rama and Shri Krishna, are "Purna Avatars," i.e., "full Avatars," while the others are not so "full." In addition, certain

Hindus believe that Shri Krishna Himself manifests as a kind of minor Avatara through disciples, sometimes more fully, sometimes less. In Bengal, the followers of Shri Chaitanya consider that he was an Incarnation of Shri Krishna.

BODHISATTVAS

The word Bodhisattva means "a Bodhi (wisdom) being," that is, one who is destined to attain to fullest enlightenment. The Bodhisattva concept is exactly the reverse of that of an Avatara, in that a Bodhisattva is an ascent from man upwards. A Bodhisattva is a perfected human being, who is so unified with the sufferings of mankind that, out of purest compassion, he renounces the Liberation (Nirvana or Moksha) which he has won, in order to tread the long and arduous path which leads to Buddhahood, and thereafter give to men the Perfect Wisdom. Every Bodhisattva therefore becomes in time a Buddha, but to achieve he must take "the vow to become a Buddha" before a Buddha living on earth.

It is only as the Buddha that the Bodhisattva gives any teaching to mankind. During all the lives that he lives on earth, from the time of taking the vow, he works at his own purification, acquiring the "Ten Perfections" which will lead him to Buddhahood. But he gives no teaching, and in the intervals between lives on earth he lives in the Tusita Heaven. When a Buddha gives his teaching to mankind, it is the same teaching which was given by previous Buddhas, for there is only one Way to Liberation.

Buddhism states that so far twenty-eight Buddhas have appeared on earth, and proclaimed the Law, the same Law, to mankind. The last Buddha was Gautama; His successor is the Bodhisattva Maitreya, who in His own appointed time will appear as the Buddha. There is no idea in Buddhist traditions, at least of Southern Buddhism, that the Bodhisattva Maitreya appears on earth to teach, before His final appearance as the Buddha.

Each Buddha teaches the Law, not

only to mankind, but also to the Devas or Angels. A Buddha is called "the Teacher of Devas and men." Buddhism states that a person, after "entering on the Path," may, if he so likes, enter the kingdom of the Devas and live thenceforth as a Deva. He will not then incarnate as a human being. But since the problem of Liberation or attaining Nirvana is exactly the same for the Devas as for men, the Devas too require a Teacher to teach the "Way." When therefore a Buddha appears on earth to teach mankind, He teaches at the same time the Devas. The Devas attend on a Buddha, just as human disciples attend on a human Guru.

LOGOS CONCEPTION OF THE CHRIST

Christianity states that Jesus came from God, and is His son. He is both equal to the Father and inferior to the Father; and this mystical relation is alluded to by the statement that it is the Father who "sends" the Son. The Christ as the Son acts as the Mediator between mankind and the Father. He came to atone for the sins of mankind, and therefore His life and death constitute a voluntary sacrifice.

Blended with this idea of the Christ is another stream of ideas, found in the Gospel of St. John, which is closely allied to the mystical ideas of Philo Judaeus concerning the Logos or the "Word." Some have questioned whether St. John does not indeed derive his ideas from Philo, who in his turn, it is well known, derives his main thought from Plato's conception of the Demiurge, or Fashioner of the Universe. As the Logos, Christ is "the Word made flesh." It is a part of God's Plan from the beginning of time that the Logos should come. "But for this cause came I unto this hour." In so appearing, the Logos Christ performs a cosmic sacrifice, and is "the Lamb slain from the foundation of the world." As the Logos lives in the Father, so all men live in the Logos. "I am in my Father, and ye in me, and I in you." None can see the Highest Godhead directly, but only except as It is reflected in the Logos

or Son. "Not that any man has seen the Father save he which is of God." Therefore Christ is the sole Mediator between man and God, and hence He is "the Resurrection and the Life."

In popular religion He is called the King of the Angels. They carry out His orders in the helping of mankind.

THE OCCULT TRADITION

This states that there is an Inner Government of the world, which is called the Great Hierarchy. The three chief executive offices of this Hierarchy are: (1) The Lord of the World; (2) The Bodhisattva; (3) The Mahachohan. Each of these Three is in some mystical way a manifestation of one Aspect of the Solar Logos. The Lord of the World is a manifestation of the First Aspect which is Power; He is represented in the Hindu Trinity by Shiva, and in the Christian by God the Father. The Second Aspect of the Logos is always dual, Wisdom-Love, and reflects itself in the Bodhisattva. In Hinduism this Aspect is Vishnu, and in Christianity God the Son. The Third Aspect, which is represented by the Mahachohan, is Creative Mind; in Hinduism it is Brahma, and in Christianity God the Holy Ghost.

The occult tradition states that during the several millions of years covered by the evolution of mankind on a globe, like our Earth, there are three Lords of the World, seven Bodhisattvas who attain Buddhahood, and a larger number still of Mahachohans. Each of these holds office in the Hierarchy one after the other. Each is the product of human evolution, except that, just now, humanity not being sufficiently advanced to produce Lords of the World, this grade has been filled from the Adepts of the humanity of the planet Venus.

These members of the Hierarchy are not Avatars, that is "*descents*" of the Divine; each is an *ascent*, from man to Adept and Dhyanchohan. Yet whoever holds one of these three offices in the Hierarchy becomes for the time an "Incarnation," because an Aspect of the Logos blends with his

being, and he represents that Divine Aspect to humanity.

It is the function of the Bodhisattva to guide the spiritual growth of mankind, and of the Devas associated with this globe, during the period of his office. This period is the duration of a Root Race. During that time, every religion and every educational movement in every land is under his supervision. He arranges for the appearance of religion after religion, in accordance with a Plan set before him by the Solar Logos. When he takes office, he takes over the direction of such existing religions as were established by his predecessors; and he founds new religions of his own bearing his own particular type of influence.

As all the sixty thousand millions of human egos are in his charge, his work is on all planes, visible and invisible. In a mysterious way, they all live in him; as a mother supplies to the child in her womb the nourishment which it cannot yet gain for itself, so the Bodhisattva enables humanity to grow by his action far more swiftly than it would unaided. He has been called "the Heart of the World," because all the sufferings of men are reflected in his being.

The Bodhisattva has as assistants under him Adepts and Devas, as also such souls as have "entered on the Path." These are aware of his Plan, and are consciously coöperating with him to carry it out; but there are also thousands who are unaware of his plan who are his unconscious agents. These are the priests of the religions, and also all teachers who are dedicating themselves to education. He never forces any person to serve his plans, but watches for opportunities of inspiring and guiding in the right direction the unselfish ministers of religion and those dedicated to the education of children.

At long intervals of time, the Bodhisattva gives a new impulse to mankind affecting the domains of religion and education. He does this, either by incarnating on earth and founding new activities, or by using

the vehicle of a disciple who has been trained for that purpose. The former method is rare. Whenever he descends to earth, either in a direct incarnation, or through a disciple, only a tiny part of his consciousness as the Second Aspect of the Logos can manifest on earth, as no human organism can give adequate expression to the splendid being of a Bodhisattva as he lives and works on the invisible planes for the sixty thousand millions of egos who are in his charge. All the religions are always his channels; whether he is incarnated directly, or is working through a disciple, his work for all humanity continues uninterrupted.

Occult tradition asserts that the Buddha Gautama, during His lives as the Bodhisattva, appeared many times on earth as a teacher and founder of religions. Of the many occasions when He appeared to the Aryan Root Race, five are especially noteworthy, as He then initiated religious movements of an unusual kind. He was known in the past as: (1) Vyasa, at the beginning of the first or Hindu sub-race of the Aryan Root Race; (2) Tehuti or Thoth, when He gave a new religious impulse to the Aryanized Egyptians who belonged to the second sub-race; (3) the first Zoroaster, who came to the third sub-race in Persia; (4) Orpheus of Greece, the teacher of the fourth or Celtic sub-race; (5) as Gautama, when He came once again in the Hindu sub-race, but with a message not only to Hindu religion, but one which was to form a World Religion going beyond the boundaries of India.

The long and arduous task of a Bodhisattva culminates, so far as the lower planes are concerned, with the giving of his message as the Buddha. He then hands over that part of the work of his department to his successor, who has acted as his lieutenant. The Buddha Gautama, having finished His work, handed over the work of His department to His successor, the Bodhisattva Maitreya.

The Bodhisattva Maitreya appeared in India, about the second or third century before Christ, as Shri Krishna,

the Teacher of Devotion. This was a direct incarnation, the great Teacher living as the Divine Child. He next appeared in Palestine, but on this occasion He occupied the body of a disciple, Jesus, when that disciple was thirty-one years old. Later still, He inspired and guided His disciple Muhammad, without however occupying that body, in order to give the teachings of Islam.

As the Bodhisattva works, directly or through disciples as intermediaries, all the religious teachings in the world are in a way His teachings, though He is not responsible for the aberrations from the Divine Wisdom which appear in them from time to time.

NEW SPIRITUAL IMPULSE OF TODAY

The fact that the early part of this century was to see a manifestation of the Bodhisattva was first mentioned by C. W. Leadbeater in London in 1901, at a meeting of esoteric students, which was held by him soon after his return from his first visit to the United States. A report of this address, published eight years later by C. Jinara-jadasa, appears in *The Theosophic Messenger* of Chicago for March, 1909. He said then in his address:

"Part of the scheme very shortly to be realized is the drawing together of the various branches of our fifth sub-race, the Teutonic. . . . A much closer drawing together of all these is to be brought about for a definite purpose. And that purpose is the preparing of the way for the coming of a new Messiah, a great spiritual teacher bringing a new religion. The time is approaching when this shall be launched—a teaching which, as compared with the other religions, shall stand upon a broader basis and keep its purity longer. But before this can come about we must have got rid of the incubus of war, always hanging over our heads like a great spectre, paralyzing the best intellects of all countries as regards social experiments, and making it impossible for our statesmen to try new plans and methods. Therefore one essential towards carrying out the scheme is a period of universal peace.

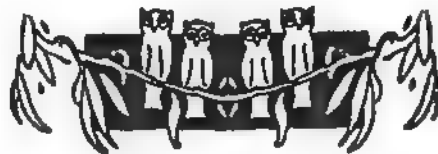
Many efforts have been made in various ways to bring this about—for example, the (Hague) Peace Conference. Another way will have to be tried . . . How, then, can this peace be brought about? By making it to the self-interest of these nations to insist on universal peace. Trade suffers during war. We, the Teutons, are of the greatest trading nations of the world, and we shall shortly realize that it is to our interest to bind ourselves together and to stand for peace. Not a high motive truly is this, a motive of self-interest; but on these and on similar and parallel lines the next effort is to be made. . . . When peace is assured, then shall the spiritual teacher take his rise. The very place of his birth (or coming forth) is already arranged."

Towards the end of the year 1909, after the boy Krishnamurti, then fourteen years old, came with his father to live at the Headquarters of the Theosophical Society at Adyar, Madras, Dr. Annie Besant with the concurrence of C. W. Leadbeater announced publicly that Krishnamurti was destined in the plans of the Occult

Hierarchy to be the disciple who was to offer his body to the Lord Maitreya, the Bodhisattva, when He should begin His mission of giving a new spiritual impulse to the world. The new impulse was necessitated by three factors: first, to establish a world peace which should endure for several centuries; second, to give the spiritual teaching necessary for the new sub-race being born, the sixth sub-race appearing in the United States and elsewhere; and third, to bring a closer co-operation between Devas and men, as a particular type of the energy of the Solar Logos, called the influence of the Seventh Ray, was about to begin a special type of work for mankind.

▲ ▲ ▲

In the modern Theosophical conception of who is the World Teacher, and what is His work, all these elements: (1) the conception of Avatars, (2) the conception of Bodhisattvas, (3) the nature of the Christ, and (4) the statements of Dr. Annie Besant and C. W. Leadbeater as to the work of an Occult Hierarchy for men, are blended.



Natural Greatness

It is not by any effort of which you can possibly be vain that you will do great things. Things that require steady labor there are indeed for all of us to do—but they are the coal-heaving part of our life, and to be done with a slow step and a bent back—patiently, not in a passion—and not trying to beat our brother coal-heavers—but only to carry as many coals as we can comfortably.

But the *great* things—which require Genius to do—are done easily if you have the genius. If you are to do anything that is really glorious—and for which men will forever wonder at you—you will do it as a duck quacks, because it is your nature to quack, when it rains.

—Ruskin

The Australian Experiment

By Dr. George S. Arundale

(The following article by Dr. Arundale has so many points of vast interest to serious-minded people in all countries that we are glad to give them wide publicity.)



THE Australian experiment, in the midst of which we are now, seems on the whole to be, from the standpoint of the Elder Brethren, succeeding—not that it has yet accomplished what it was sent forth into the world to do, but on the whole all apparently is going well. That being so, the Elder Brethren have, as it were, Australia behind Them to back Them in the outer world, in that of which the Australian experiment is but the beginning. They desire that the work we are trying to do in Australia, and which seems able to be done, should be done not merely in Australia but throughout the whole of the Empire, so that the Empire may rise to greater heights and fulfill the destiny which can be hers, provided she will walk steadily and straightly in the direction of that destiny, so that with the Australian background, with the Australian experience, and with the wisdom which has been learned in dealing with the situation in Australia, we shall probably be able to go farther afield, beginning in the heart of the Empire itself, Britain, endeavoring to stimulate this larger patriotism, not merely confined to the Nation itself, which we are striving to stimulate here in Australia.

If success can be achieved there, then it will be possible more easily to go farther afield still, so that, little by little, the whole of the Empire may be impregnated with that New World Patriotism, which is different, broader than the Old World Patriotism, more inclusive, non-aggressive, and upon the

foundations of which the Empire may rise, if she will, to great heights.

We have endeavored in Australia to conduct the experiment on fundamental lines, so that we lay stress far more on the life side than on the form side. Hence we allow it, in this particular setting of Australia, to take what form it will, and it has been interesting to see what forms the life takes as you pour it out into the Australian world. That life, thus generated for use in Australia, we shall hope to take over to the heart of the Empire, Britain, and let it work its will there, assuming its forms, working in its own way, different no doubt from the way it works here in Australia, but with the One Life, and therefore with the very great hope of a closer comradeship between Britain and Australia, a greater coördination between the activities of these two Nations, and little by little an increasing comradeship between the various constituent dominions of the Empire as a whole. Of course the stage which thus is set for these larger developments was begun to be set at least fifty years ago. The first preparation for the setting was when our present President of the Theosophical Society was sent to India to awaken her from her sleep of many centuries, that she, as the great Eastern valve of the Empire heart, might begin to function actively, not merely for her own benefit, for her own personal national advantage, but for the well-being of the Empire as a whole. The work of awakening India is still going on. The work of preparing India for her free place within the Empire is still going on. But since

that particular part of the work is in all probability shortly coming to fruition, it has been possible to begin other aspects of the work, and I have no doubt that in a very short time, comparatively speaking, a further development will take place beginning in the heart of Empire itself.

What one can speak about in this way in a few words is in fact a very mighty and a very wonderful process, and if I only could I would wield that magic which would enable you to enter into the spirit of a work than which there has been none greater, I think, since the beginning of the world; a work so great that while it is the work of a particular ray it is work to which the leaders of every ray give their attention and active coöperation. It is not too much to say that the great master of occultism living in the outer world, Bishop Leadbeater, came home to Australia for the specific, and I think the unique, purpose of advancing that program which I have just been outlining, and his stay in Sydney was concentrated on preparing the way in the inner worlds for the release of that larger amount of force which will be required in order that we may be able successfully to cope with the larger work before us. All powers, occult and otherwise, combine on occasions like these to fulfill the will of Him who is the great King of all the forces in the world.

We are living in the heart of a movement which the world in future will realize to have been one of the mightiest constructive movements for the world progress that has been known for a very long time. While I was trying to contact something that might stir you to your very depths, that you might perceive how great a thing it is to be alive in such a time as this, and how wonderful it is to be, as we are, in the heart of things, two sets of thoughts come into my mind. With the first set I am more or less familiar; with the second I am not so familiar.

The first set of thoughts comprising the well-known qualifications for greatness as given in the three Latin words *magnanimitas*, *equanimitas* and

pietas. *Magnanimitas* means vision, *pietas* means poise, *equanimitas* means understanding. Vision of course means an absence of narrow-mindedness, of myopia. Poise is the antithesis of pose, and if you want to understand the heart of poise you can think of the poise of a bird in the air; and if you can get into the inner reality and into the inner wisdom and into the inner splendor and beauty of a beautiful bird poised in the air, you will then be able to understand what poise should mean to every one of us. Then understanding, getting down to the heart of things, the antithesis of superficiality. There we have three qualifications for an understanding of the great forces at work—the vision that makes us see into great distances, which makes us conversant with eternity, which makes us realize that the essence of time is eternity; then the poise which balances differences—we think of a simile; and then that understanding which pierces through into the heart of things, which must know things as they are, not as they appear, which is not content with forms, which discards forms, realizing that they are at best negations, that understanding which goes down into the root of things and realizes the essential and universal Unity.

The second set of thoughts showed another avenue of approach to a realization of greatness and of these vast undertakings of the Master Architect of life. The first, creative silence, and the second, the growth sense. I found that when I wanted to contact and envisage these vastnesses of life, so vast that they go beyond our small imprisonments and limitations and narrownesses, I must retire into that silence which itself transcends our imprisonments, and I found that in that silence I could perceive the creative Spirit at work, I could perceive the construction of things eternal. You will never be able to enter into the spirit of these things which are normally so much beyond our grasp, unless you have frequent and deep communion with that silence in which all life is born, in which you will have the

needed understanding, and will perceive, in connection with the particular activities of which I have been speaking, whence they originate, what they really are, apart from the forms in which they happen for the moment to be clothed, and you will also perceive their issue in the far distant future, that to which they lead. It will take you out of yourselves into that universal consciousness which will make you realize that evolution is indeed irresistible and perfect in its operation. That is a matter of understanding the science of Silence. It is not merely being still, being quiet, it involves listening, it involves dissecting, it involves perceiving. It is not the Silence of the absence of movement, or the absence of noise; it is not the silence of a darkness. It is the Silence of a splendor, it is the Silence of a light, it is the Silence of the workshop of the universe.

With regard to this growth sense, I can only say to you that if you have the growth sense you will be able almost to hear the world grow. The growth sense also means the discerning of ends in ways, and therefore of being content in ways, so that while you become a dweller in eternity, you lose no contact with time. So your power instead of being to a certain extent frittered away in a desire for the ends, is able to become concentrated in the ways, so that you become infinitely more efficient because you realize that if you will take care of the ways the ends will take care of themselves, which is one of the great truths of the inner life.

This growth sense also enables you to follow up threads, the threads of evolution. You are able to make little things contribute to great ends. In fact the sense of smallness, the sense of unimportance, disappears, because in everything there is the eternal end, in every piece of time there is illimitable eternity, and therefore there is no question of comparison, there is no question of something being more important than something else. Each thing in the wonderful compassion of God has its own importance, its own beauty, its

own power, its own purpose. We make comparisons, God does not, any more than a truly great mechanic or engineer would make comparisons between one part of a machine he may have constructed and some other part. Every part to him is, as it were, sacred. Every part to him is of equal importance, because he realizes the part that each part plays in the harmony and power of the whole. And we become Godlike as we, in our turn, realize the importance of all things. And so you are able to follow up even the tiniest thread, knowing that they contribute to the end to which you are directing your steps. That is the Science of living in the eternal in terms of time, because after all time is but a shadow of the eternal. The eternal has power. It is irresistible and omniscient and omnipresent, and if you wish to gain a sense of power, then it behooves you to harness your own sense of the eternal to the terms of the time in which you are required to live. If you can do that, you will get that which the average individual rarely experiences, namely the tension-thrill of divinity. You will not acquire the tension-thrill completely, but you will gain an experience of that which is a tension-thrill, or perhaps one might say you will gain a sense of the fundamental vibration of things, the archetypal vibration of Life, which is indeed awesome and wonderful.

If you have followed this course of understanding, you will come to a sense of thrill, of excitement, a tension thrill, so that you are able to oscillate between larger distances than normally. You get the sense of splendor, the sense of power, of purpose, and what perhaps is most helpful, you get the sense of the mosaic of Life. You perceive yourself to be an inevitably necessary part of that splendid mosaic picture. Alone you make no picture, but become part of the mosaic and you realize your indispensability and your glory, because the glory of the whole is dependent upon the contribution of the parts. When you realize that Life is a mosaic, you begin to understand what you are

for and what you can do. All inferiority-complex goes. The inferiority-complex is a reflection of ignorance. It means a lack of understanding. If you can gain the larger vision of things you begin to know that you have your place, your indispensability, and you begin to wonder what it is, what you are, and what you are for. If you will challenge yourselves with these questions you will find the answer. If you are really challenging yourselves you are brushing aside the time parts of you that you may enter into the eternity parts of you. We all have our part to play in life. We are all parts of that great mosaic picture of God's fulfillment of himself, and that does not depend on Initiation, it does not depend upon the Path, upon Theosophy. It is independent of these things. They may be aids to discovery, but you cannot for what you are, nor can you know who you are, unless that knowledge is in some measure independent of persons, Masters, teachers, leaders, doctrines. You must learn the voice of your heart. These various aids will help, but when you have heard the voice of your heart, all things can go.

So we are in the midst of a mighty movement, brought into the outer world by the Elder Brethren, and it is for you and me to be equal to our privilege, to enter into it and so to order our lives in accordance with it. The very fact that we are all members of the Theosophical Society and of other kindred organizations means that we have our work to do. It is infinitely more important that the world should grow than that we should be given the advantages of personal progress. We are here to help the world to grow, to make the world great according to the eternal Plan. The Plan is before us, it is working its way in Australia, and it will develop farther afield by degrees. And the greatest happiness is to forget ourselves, to be

one with this larger Plan, to seek to know it as it is with as little intervention of personality as possible, to perceive it clearly and then to pursue it fearlessly with all the wisdom that we have, and with all the will at our disposal. Some can be active in the Plan in the outer world, some can think for it, some can feel for it. But if you will rid your various pathways of that fatal barrier of personality and self-interest, you will perceive the Plan and your own part in it. And your intention and your will must be to make yourselves more efficient, wiser, more full of will, more full of clear perception. You will travel along your own way, but you will make that way splendid and great whatever it may be. You will be discontented and restless until you have, as far as you can, perfected yourself in what you are doing to the greater glory of the Plan to which you belong. And with the help of the Elder Brethren there is nothing that you cannot achieve in that direction, because you are flowing with the stream, with the power of evolution. And even though you may feel that you have less than others, you have in yourself all that you need to give perfect service to Them. And the perfect service of one is not as the perfect service of another. We do not need to compare our respective services.

I ask all of you to have this sense of the unfolding Plan as part of your daily lives, that you may think of it, move towards it, try to understand your part in it. Nothing that you are doing is remote from the ends of that Plan. If you could realize that, your own life would become splendid. When one looks at things from God's level there are neither mountains nor depths. We need to be constantly conscious of that splendor of which we are a part, and to fulfill within that splendor that light which makes the very splendor itself.

Greeting to Death

By George Burt Lake

(Illinois)

What is this horror I feared

As the ultimate curse—

Shuddered and said to myself,

"There can be nothing worse"?

What but the laying aside

Of a broken tool—

Closing the book at the end

Of a day in school?

Morning will find me again

At my wonted task,

Using the skill I have gained.

Nothing more can I ask.

This useful clay that lies there

So calm and white,

Is that the Me that shouted

And sang in the light?

Nay, for I am a part

Of a glorious plan.

Up, from the stone to the tree;

From the beast up to man,

I struggled and strained.

Now I rest for a space—

Rest and grow for a while

In a quiet place.

This is the harvest time

I have eagerly sought.

Here I will find such fruits

As my labor has bought.

Find them and eat them and come

To earth's table once more,

Eager to sow and to harvest

A worthier store.

Why should I sigh for my flesh

With its strivings and pains,

Drinking in glorious life

Like the grass when it rains?

Here is no ending of labor,

Of love and of joy;

This is the freedom I sought for

Since I was a boy!

I am not yearning for death—

Flesh holds much that is dear—

But, when it comes, I will greet it,

Serene, without fear.



The Science of Civilization

By E. Norman Pearson

(Michigan)



MONSIEUR Charles Richet is a professor of physiology, a member of the French Academy of Sciences and of the French Academy of Medicine. In the year 1913 he was awarded the Nobel prize for physiology. It is obvious, then, that he is a man of learning and a student of no mean measure. In the year 1925 M. Richet wrote a book and to this book he gave the title *Idiot Man*. It is not the kind of book which makes one feel proud of oneself or the race to which one belongs. It is neither complimentary to the human race nor conducive to self-esteem. In the prologue to this book the author writes:

"In this short work we shall establish, or at any rate try to establish, that man is inferior to most of the animal species in common sense and wisdom. It seems to me that we should really be right in calling him 'homo stultissimus'—man, the super-fool. But we will be more moderate and content ourselves with giving him, without superlatives, the epithet he deserves, 'homo stultus'—stupid man; and we will give the proofs of his incurable folly."

Following this ungentle hint of the purpose which the writer has in mind, there follow one hundred and seventy-two pages of pride-destroying print, in which are set forth his reasons for such an attitude. Of the negro he makes some caustic remarks:

"The negroes of Africa, who do not attempt, as we do, to mitigate their barbarism by doubtful sciences or wildly experimental aesthetics, are much more ridiculous than the most senseless of animals. They herd together in very small

tribes which plunder and kill each other. . . . How do they differ from their half-brothers, the monkeys? Watch these nimble animals in the forest . . . they gambol merrily, leaping with amazing skill from branch to branch, uttering frenzied cries to call each other, to squabble or to warn their companions of some danger. Their grimaces and contortions are inoffensive. Their artless and innocent games are a strange contrast to the barbarous amusements practiced by the negroes."

Of the yellow races he says:

"They are small and ugly. . . . They practice suicide and infanticide freely. . . . They delight in smoking opium and eating rotten fish, both habits which would disgust the lowest animal. They mutilate the feet of their women by forcing them into tiny shoes from earliest childhood"

Lest we should pride ourselves on being civilized, let me state that the remainder of the book is devoted to the follies of the white man and the foolishness of his vaunted superiority:

"China has opium; civilization has morphia . . . alcohol . . . but we must not forget another poison, as widespread as alcohol. I mean tobacco. Weird mania. Absurd aberration. On this subject I can speak as an expert. I am a great smoker . . . I have fettered myself with this habit with no better excuse than universal folly. A stupid slavery from which I lack courage to break away. Tobacco smoke is noxious. It contains dangerous gases: oxide of carbon, hydrocyanic acid, nicotine fumes. And yet I live in the midst of these poisons. Instead of breathing pure air, I injure my appetite, my memory, my sleep, and the action of my heart by breathing noxious vapors. Tobacco is a stupid habit to which I am enslaved while all the time fully realizing my stupidity."

Our habits of dress, our moral codes, our methods of business, our religious superstitions, our politics, the follies of war—these M. Richet deals with in words which the quotations already given will assist one to imagine.

Richet has been quoted at some length because he presents to us a view which few have the courage to do. He may seem one-sided. No doubt he is. He may seem to exaggerate. But he does not. With our civilization, as with ourselves, we are prone to boast of its virtues and to cover its vices. Too often, indeed, we hide from view the hideousness of vice and folly, and think that thus do they cease to exist as factors for consideration.

We seek to cover poverty by charity, not realizing that poverty itself reveals a fundamental defect in our social system and must be dealt with as such. We are overcome with pity for our dope addict. We build hospitals; we publish long lists of subscribers that men may note their deeds but we fail to recognize the violation of nature which brought such things to pass. For the criminal we erect prisons, invent the whipping post and make "drives" on crime. Thus from city to city, from state to state the unfortunates are driven. The cause of crime receives but little study. For the insane we dutifully provide hospitals wherein they may be housed and fed. Yet few face the fact that of every hundred inmates of these institutions, forty are there through chronic alcoholism and forty from the curse of the so-called "social diseases." Men are sick—how few indeed are well! But, instead of recognizing there must be some fundamental error in man's management of himself, our learned men torture the innocent animal to find a cure; then torture him again to provide the remedy. We prescribe drugs, serums, vaccines; we balance poison against poison—and go on living in error as before, paving the way for a more baneful disease to demand a more drastic remedy.

For sin our priests prescribe the vicarious atonement. They frighten with hell and they coax with heaven. We

put a price upon justice and we sell it to the highest bidder and, though upon paper we have outlawed war, we still surround it with a false halo of the heroic and refuse to see it as it is—the staggering climax of human folly.

Under our present system, as figures will clearly show, the poor are getting poorer and the rich are getting richer. The population is increasing more in the less intelligent classes and is increasing less in the more intelligent classes. Man is deafening himself with the noises he is producing; is ruining his eyes with his artificial lighting; is desecrating his body, the temple of the Holy Spirit, with the slain remains of the animal kingdom, is sharpening his wits with crossword puzzles and is receiving his moral and emotional education in his moving-picture houses. And, the while, he is holding his head aloft, and is boasting of his civilization!

Little wonder that M. Richet wrote of "Idiot Man," and that such an advanced thinker as Edward Carpenter should publish a volume which he entitled *Civilization, its Cause and Cure*.

If we were called upon to drive a machine which had hitherto resisted all attempts at successful navigation, should we not watch every detail of construction, in order to assure ourselves of its stability and its value? Would not the slightest indication of inferiority, or weakness in design, receive our immediate and most careful attention? Failure and wreck would be the expected and inevitable alternatives.

Then think: Up to the present time, no civilization has stood the acid test of time. History records the rise and fall of civilizations as regularly as astronomy tells of the precession of the equinoxes. One after another they have risen; one after another they have gone down, leaving for future generations the record of their attempt, their successes and their failures. India, perhaps more nearly than any other, laid the foundations of an enduring civilization. Time laid a destructive hand upon its weakest points. Egypt gave

to the world its mysteries; its pyramids, its legends, some fragments of its ancient lore are all that remain. Rome, proud master of the world—now but a memory, though her message left an undying mark upon succeeding ages. Greece gave the golden age. In museum and in gallery we admire her art—her ancient glory placed with the records of the past. Babylonia, Carthage, Arabia, Peru . . . many another proud empire has arisen, each evolving a distinct civilization, each contributing some thought of value to the world—and each has fallen.

Why did they fall? The barbaric invader may have crushed the empire; but the civilization fell because it was not perfect; because of some fundamental error in the system which it had evolved. Each built up a mighty machine; but it would not stand against the wear and tear of time. With civilizations, as with machines, we have learnt from the ruins of past endeavors. But we know more about machines than we do about civilizations; we have applied science to the one while we have not applied it to the other.

Our machines have been built through patient investigation, by careful study, by tireless experimentation, by knowledge gained step by step. Their builders are constantly looking for every flaw, probing every hidden law, testing for new and better material, discovering unknown facts. Only a few years ago the human voice was carried a few yards without the use of electric wires; now it can girdle the earth. This has been accomplished because of the *gradual perfection of details in conformity with the laws of nature*. And so radio broadcasting and reception has become better because of the production of better tubes and condensers, coils and transformers, of improved design and greater efficiency. Should our man of science observe that, in the battery he was using, a sediment was collecting which would impair the effectiveness of his apparatus, would he cover its walls with highly colored paint to block the view,

or pretend it was not there? No. He would find out *why* this sediment was there and, through research and experiment, would design a better and more reliable battery.

Civilization is a machine. It is not built of lead plates and acids, but of human beings. To construct a good battery we must build it to conform to the laws which God has laid down to govern the action of lead and acid. *To construct a good civilization we must build it to conform to the laws which God has laid down to govern the action of human beings.* And, just as you might listen, were you interested, to a thesis upon "The Science of the Construction of Lead Plate Batteries," in which the proper construction and assembly, based upon knowledge of the properties of lead, its chemical composition, its reaction to chemical treatment, its strength, etc., might be outlined; so it is equally reasonable to present a thesis upon "The Science of Building a Civilization," in which the psychology, the physical, mental, and emotional structure, the strength, the weakness, the possibilities and the reactions of human beings, and the purpose for which the structure is to be built, might be outlined.

When we try to do this, we find a sediment has collected—and there is much of it! The amateur—as with a battery—might bale it out, he might paint the glass so it could not be seen. But the expert will study cause and cure, will redesign, knowing that it presages trouble ahead. The unwise will cover over the defects in our civilization; the wise will redesign, recognizing in these faults some fundamental error in the building of the form.

We cannot bury these things—and go our way; not if we love our fellow men. Psychoanalysts have drawn attention to the danger of suppressed desires and feelings. Turned inward, they often produce more ill than when expressed. Today we are suffering from suppressed error and vice, with wrong thinking, hatreds, and selfishness which we are trying to cover up in the name of virtue. We are, in fact, trying to build a civilization with the

intelligence attributed proverbially to the ostrich—and it cannot be done.

But, having started this experiment of civilization, we must persist, for, as Sir E. Ray Lancaster has said:

"Civilization is the most dangerous enterprise upon which man has set forth and unless we have the courage to go on and complete our task, nature will periodically hurl us back into barbarism . . . the red sea of natural selection . . . man dare not be a half-hearted meddler in this great affair."

And this we face: The sediment is collecting as never before. There is more crime, more insanity, more suffering, more sickness; but there is more awareness. Therefore there is more hope. But these two are our choice: either we reconstruct with the possibility of success, or we go back to savagery, to await another effort some other time.

It is not an easy task which confronts us. Today, also, perhaps more than at any other time, we find the destinies of men and nations in the hands of the politician, and politics a firmly established machine, developed along scientific lines; but not for the great purpose to which it should be dedicated. The statesman has almost ceased to exist. The politician, who has taken his place, is usually well versed in history, he understands the science of political economy, he knows the world of business, and is an expert in attracting the votes of his constituents. *But what does he know of biology and of psychology?* What does he know of *human beings, of their reactions, and of the purpose of life?*

Surely, if he is to organize human beings into a collective whole, he must know the laws—and know them thoroughly—which govern the units from which his structure must be built, and, if his structure is to be an enduring structure, he must have unquestioned insight into the purpose for which it is to be created! But has he?

Mr. A. E. Wiggam, in his book *The New Decalogue of Science*, addresses a hypothetical statesman as follows:

"To His Excellency, the Statesman, Executive Mansion:

"Sir: Biology, as Your Excellency I fear is only vaguely aware, is the science of life. It is what we know of living things. Statesmanship, as you are fully aware, is the art—and we hope may some day be the science—of the control of life. Now you control life upon a vaster scale than any other human being. In every field of administration of those affairs which lie beyond individual control, you are the chiefest arbiter of the destiny of the race. In a very real sense you determine the very trend of human evolution. . . . Yet your Excellency, I venture to address you personally, because there are at least five to six thousand volumes of special investigations dealing with this subject of life, of which, I regret to say, it seems you have never even heard. Every act of yours is freighted with such incalculable human destiny that it would seem in ordinary humanness of which your heart is so full, your colleagues, your cabinets, chancelleries, legislators, would all be waiting with bated breath for every one of these new insights into nature and human affairs, these new solutions of your own most pressing problems, to pour from the laboratory. . . ."

How can we organize life without a knowledge of life? And how can we guide its destinies without knowing where its destiny lies? Wiggam voices an undeniable fact when he suggests that to build an enduring civilization we must study biology, understand the laws of life, the development of forms, the evolution of human beings. We must. But we must do something more than this. From a study of biology, of physiology, of heredity, and of environment, we must go to a study of the Ancient Wisdom, spoken of in our day as Theosophy. From the outer manifestations of man's living, we must go to a study of the laws of his inner being—of the *man himself*.

The Ancient Wisdom tells that man is a fragment of Divinity, passing through this school of "life" in order to gain experiences which call forth the latent powers of the Divine into active energies. Life after life he lives, and death after death he dies—but in reality he lives but one everlasting life conditioned always by the fruits of his own actions, chained to earth by ignorance, freeing himself by wisdom, the fruit of knowledge. A simple out-

line of the message of the Ancient Wisdom, and yet one which opens for us great vistas of possibility and little explored avenues of thought which can be brought to bear upon the problem. For, in the emergence of men from savagery to civilization, we see the first recognition of the fact that all men are brothers and can make progress more rapidly by cooperative effort than by individual competition. *If, then, man is an evolving spiritual being, a civilization can endure only inasmuch as it helps men the better to evolve and is patterned along the lines of the laws which govern his individual evolution.*

The greatest trouble today is that man, a human dynamo, controlling not only physical forces, but mental and spiritual forces also, understands neither himself nor the powers which he can wield. He appreciates the fact that his machines work under definite law; he does not realize that these laws extend also to his thoughts, his desires, and his aspirations. Nor does he understand the great natural urges which manifest themselves within himself. In this great evolutionary march, that which is natural (i.e., that which is in conformity with the laws of his growth) gives him joy, while that which is not natural (i.e., that which is not in conformity with the laws of his growth) bring him suffering. But, too frequently, he tries to gain the pleasure, and that in excess, for the sake, not of action, but for the pleasure itself, and seeks it through abnormal action. When a man once realizes the purpose of life and the method whereby that purpose may be consummated, life never again holds for him one moment of dullness. Every day becomes an exciting adventure. Every hour holds purpose and possibility. Every accomplishment brings new vision and added inspiration. The goal lies before him. Every effort and every thought is bent toward that goal. And there's a glory and a vividness to life which nothing else can bring. This excitement is part of the natural joy of *really living*. Without a knowledge of life; with no high purpose in view;

lacking an understanding of the plan, men seek the excitement which nature has decreed should be their heritage; but, in ignorance, they seek the excitement alone. It becomes the object of their search, instead of the inevitable result of their natural action. Men crave excitement and the possession of happiness. So long as they crave these things as a goal, so long will these things elude them. When, finding they no longer satisfy, men give up the things they held so dear and turn in earnest to the understanding life, then there will come to them the greatest revelation they have known. For they will learn the indescribable joy of spiritual accomplishment. "He that would save his life shall lose it; but he that would lose his life *for My sake* shall find it."

Theosophy—the Ancient Wisdom—forms the basis, and the only basis, upon which an enduring civilization can be built, for it explains the laws which govern the parts, and only by a knowledge of the laws which govern the parts can the structure of a stable machine be built. To understand man and the purpose of his living is to establish a science upon which a true civilization may be patterned. To spread this understanding is to make a fundamental contribution to the welfare of our country, our civilization, and our world. Man has embarked upon the "dangerous enterprise" of civilization. Time after time his structure has been destroyed. Age after age he has tried again to build that which would endure. And now, once more, there lie before him the possibilities of failure or success. In ignorance lies failure. But knowledge can bring success. A true science of civilization can be built upon the precepts of the Ancient Wisdom and, as these shall take their rightful place, we may hope to witness a cessation of those things which has caused man to be spoken of as "homo-stultissimus"—man the super-fool—and bring him to his true title and nature, as classified by Linnaeus, "homo sapiens"—the man of wisdom.

Occult Factors in Marriage

By Marie R. Hotchener



OUR philosophy of Theosophy does not seem to solve the problems of marriage, because there appear to be about as many unhappy marriages and divorces among its devotees as outside it." This is what a friend remarked to the writer a short time ago. Having contacted many such unhappy people in her world travels, and received their confidences, perhaps her conclusions and suggestions about the matter may be interesting—helpful too, she hopes.

In the first place, there is a full measure of help in the teachings of Theosophy. It contains the wisdom that will guide the aspirant in all the unpleasant as well as in the pleasant experiences of life. The difficulty is that so few realize how to apply the teachings, especially to the problems of marriage.

General libraries are full of books on sex, love, and marriage, by many different writers, and each one brings out some phase of marital problems. With rare exceptions, writers—from Freud to Bertrand Russell—express reams of conflicting opinions on the subject. Each one records existing difficulties without restraint, and perhaps expounds some near-evolved or far-fetched solution that sometimes drags the sanctity of marriage in the mire, or flouts it before the destructive, withering winds of satire; few are the constructive suggestions made.

Many other people try to seek the sanctification of marriage among the religionists, by placing around the lovers a gauzy, flimsy cloak of unreality, in what they call "the blessing of God," which the average couple forgets as it leaves the church door—forgets, because it is ignorant of the true, esoteric meaning of those words.

(How can the contracting parties know, when even the average minister

himself does not know their meaning?)

Nor will "companionate marriage" solve marital problems, because it is a contract principally founded on fear, and hedged around by ideas of an insecure future. Being ignorant of the true nature of themselves, those who enter into such a companionate agreement rely on experiments and experience to reveal the success or failure of their agreement and each other's peculiarities; and even when they are revealed, they have no reliable methods of dealing with what they discover: they usually part, and each adds his unhappy experience to the world's mass thought-form of incontinence and marital misery.

How often one hears, "It is a child that that couple needs as a bond to hold them together, or they will separate, since it is plain to be seen that they are bored and getting on each other's nerves." What a pitiful situation! A child-door is sought through which they are forced to pass in order to solve their marital problems! They need to escape from themselves by creating a child! In some cases it *has* helped as a partial restorative, but only temporarily. The difficulties of marriage are not solved by creating children, even though that should be one of its ideals. The persons involved need to understand and recreate *themselves* first: only then will they be content and secure in marriage and parenthood.

But, you may contend, we are told that experience alone is the teacher; it alone solves life's problems and impresses on the soul the *raison d'être* of existence. But why wait for the sorrows of experience to teach what the Theosophist should know beforehand—the philosophy that those teachers, wiser and more experienced than he, have proved to be necessary and true? I refer particularly to a phi-

losophy of one's nature, the peculiarities of one's personality, the mystery of one's sub-selves.

If one does not first understand oneself, and what in consequence may develop in the marital life, and also make sure that the chosen companion understands the secret of happiness and contentment, these desirable qualities will exist accidentally rather than otherwise.

You may think, dear reader, that since the physicians, psycho-pathologists, psychologists, other modern scientists, and religionists have not offered practical solutions for the problems of marriage, why does the writer feel so certain that she has discovered them? She does not feel certain about a panacea for all of its problems, but does feel certain about the causes of the majority of them and of some ways to eliminate them.

For about a quarter of a century, as a traveler, lecturer, and teacher of Theosophy, in almost every country of the world, she has everywhere received the confidences of unhappy married people who asked what light that philosophy could throw on their problems; nor were they always members of the Society who sought advice.

In all these cases there was not one man, or woman, who had received sex-education at adolescence, instruction in the physiology or hygiene of marriage or parenthood, or who had ever understood the characteristics of the personality and their relation to marriage. Some of them had read or heard about the hidden factors of it, but had not been sufficiently interested to study (either separately or together *before marriage*) the factors of the triune sub-self as bearing upon the marital life; consequently the majority of their difficulties seemed insurmountable.

In spite of some differing opinions of those who consider themselves authorities on the subject of marriage, the writer has found that people who desire to live the cultured life, persons with aspirations towards spiritual ideals, persons who try to live unselfishly, harmoniously, and altruis-

tically in marital companionship, meet with the greatest success when they are *temperamentally alike*, according to type. In fact, she is fully convinced that the question of human types, and their special characteristics, bears a very important relation to marital conditions. Differing types are not harmonious, unless the degree of development of the individuals concerned is sufficient to permit a certain amicable adjustment of differences because they understand the evolutionary factors obtaining and the ideals involved. Such persons would be possessed of the qualities of an advanced type.

For further consideration of types, see the international *Theosophist* of January and February 1930. There were described in those pages the three types according to psychology: the *extravert*, one who is positive, out-turned, interested in a life of activity; the *introvert*, one who is inturned, reflective, happy in a quiet life; the *ambivert*, one who has become balanced through being equalized in both these types, and is able to adjust himself happily to circumstances of either. Theosophy calls these types mystic, scientific, and perfected. I have used the terms employed by modern psychologists, because there is quite a statistical and experimental literature on the subject; interesting and helpful reports by these scientists have been published. At a certain future stage of humanity, when the type of the ambivert has become perfected in all people, the question of type will no longer trouble us. At that time we shall all possess a perfect balance between emotion and reason in the activities that unite and display them. But at our present stage of evolution it is most helpful to classify oneself, and then proceed to eliminate the faults natural to one as an evolving type.

How then is the question of the triune mystery of marriage to be studied, and its problems solved, according to Theosophy, by those who are aspirants to a happy, useful life? Briefly, its teachings are as follows:

The constitution of man is threefold: monadic or spiritual, egoic or

intellectual, personal or material. The words *spiritual*, *intellectual*, and *material* alone are terms not sufficiently specific. The terms monad, ego, and personality, as used in Theosophy, are sufficiently so for purposes of study. It is the lowest, or outermost, aspect of man's constitution, his personality, with which we must begin in our study of the problems of marriage.

While it is usual to deal with our obstreperous personality as one entity, those who wish to analyze it more carefully, which is necessary while considering the factors that obtain in marital life, are advised to classify it into three entities. For in truth it is in them that we live and move and have our being as a personality, and they (usually unconscious to ourselves) act for us, feel for us, think for us. This they do insistently and forcefully, until we ourselves determinedly, persistently, and intelligently decide that the real "I" shall live, move, and have its being according to its own lofty idealism. These three entities of the personality are the *slayers* of the real Self until such time as they are reeducated and made the *servants* of that Self.

Theosophy, having taught this, proceeds to explain further how these three entities came into being through long periods of evolution, and through many incarnations of each personality. Past experiences during those lives have created in these creatures certain characteristic actions, emotions, and thoughts, and these comprise what is expressed as character; they are our sub-selves.

Take any one personality in this present life as an example: Generally speaking, during the first seven years of his existence, the invisible entity through which his *active* tendencies express themselves has its development in *predominant* measure; during the years from seven to fourteen the *emotional* entity is developing *predominantly*; during the years from fourteen to twenty-one the *mental* elemental is developing *predominantly*. This does not mean that all three are not developing in some measure simul-

taneously, but that each entity has a definite time in which to develop predominantly the mold of its special tendencies for the life of that personality.

(For some significant statements about the development of these entities of the personality, see "The Spark and the Flame," J. Krishnamurti, *The Star* magazine, December 1929.)

This, dear reader, is a brief outline of some of the teachings of Theosophy about the hidden, triune nature of the personality, and now let us see what relation it bears to the harmonious condition of two people in marriage.

When a desire for marriage is expressed by two young people, a very serious analysis of each other's temperaments should be made by them. Next they should seek instruction from those who know about sex hygiene, marital psychology, parenthood, and, if possible, Theosophy, and especially the knowledge of the nature of the three entities of the personality. If this is not possible, there should be given the psychological teaching concerning types, such as is given in many schools and universities, especially recommended by Dr. Alfred Adler, and also Dr. Donald A. Laird of Colgate University.

When the questions of sex, health, types, and individual peculiarities have been understood, there are additional triune factors which ought to be known, for they are of inestimable value. Let us consider them briefly:

Generally speaking, there are three definitely marked creative doors in the personality. Each of them relates to those three invisible entities previously explained—the physical or active qualities, the emotional qualities, and the mental qualities. The divine forces within the personality beat against these three doors seeking to liberate the imprisoned potencies that desire to create.

In the earlier years of youth and adulthood, the forces beat stronger against the *physical creative door* than elsewhere. It is very largely the cosmic urge to create physical bodies that dominates the young love-life of individuals and often causes sensuality and

license instead of continence or a purposeful union in marriage. This continues to debase and exploit natural forces and potencies which, when not used purposefully and exclusively to create children, might be transmuted into acts resulting in many kinds of physical benefactions for mankind.

The creative forces of physical life and energy are very closely allied to those that pour through the *door of creative emotions*, and when these too are wasted purposelessly, they debase themselves together with those from the physical. The power and opportunity to create beauty, art, poetry, music, etc., and to raise love to its full exalting expression, is lost, dissipated in useless sensual desires and gratification.

And, further, forces and potencies that should come naturally through the *creative mental door* of the personality, and which should be especially active in the maturity of adult life and fill the world with thoughts that elevate, inventions that benefit, and literature that inspires humanity, they, too, become abortive; made so because the physical and emotional creative doors have been constantly forced, left unknowingly ajar, and the precious cosmic stores wantonly wasted.

These three creative periods in the span of life of every personality should be especially emphasized to young people contemplating marriage. It would help them to realize that they are each in truth marrying a person of threefold characteristics, with three distinct entities within, but that the years ahead will quite naturally divide themselves into three active cycles: the youthful physical period, followed by a cultural, emotional period, and then the later-life mental or spiritual period. Each provides special opportunities of companionable enjoyment, progress, and the development of certain qualities.

Unfortunately, most people are ignorant of their inner natures, and of these cycles, and think only of the enjoyments, companionship, and allurements of the first few years of their *physical cycle* together, and thus they

lose sight of the important cultural and mental cycles ahead. Later, at the time when the purely physical companionship has been experienced to the full and its satisfactions begin to pall and no longer allure, the highest cultural life of lofty emotions and aspirations that exalt the soul is impossible. If so, there is no such companionship available to them, and they become dissatisfied, restless and bored, because at the time when this later cultural companionship could have been prepared for, to continue later in a still richer life, these hidden factors were unknown to them. And of course any still later inspiring *mental companionship* is impossible to them; they either go on living a life of boredom, each giving the other "perfect freedom" (and one knows what those sinister words mean), or they definitely part.

The extravert type, man or woman, is the most likely to throw himself out of marriage. Extraverts are the ones who more frequently say, "You can go your way; I shall go mine." Such a one *loves to go*, and, in extreme degrees of development, always seeks the experiences of life outside himself and his home. Such a type should be on his guard about hasty action.

The introvert is generally the exact opposite of this. He seldom leaves the home first when the marriage is unhappy. He will grieve or sulk for long periods, ponder self-destruction, etc. He also should be on his guard not to be extreme in his personal demands, in his love of the quiet life, and in the temperamental urge to renounce the outer world. He should remember that he can be tormentingly seclusive when selfish and extreme. He seldom lives harmoniously with the extravert; and the extraverts are equally inharmonious companions for introverts.

Is it not clear that married people should recognize differences in type (if possessed), and if they are unhappy over them, resolve together to change and cultivate the equalization of the ambivert? Each will then develop away from his extremes and towards a harmonious center of equalization of

character, and thus determine to help each other to be happy, giving and taking unselfishly, but with all fairness. Respect and love would eventually crown the sacrifices that were necessary, and yet at the same time would have developed each of them into a more perfect human being. Unless such differences are worked out together, the couple will only be postponing the time when lives of suffering will be necessary to develop more cultural qualities for them. The ego, the true Self, can dwell in the personality and control the life only when there is this culture-spiritual poise, gained either through experience or self-discipline.

It is not difficult to imagine the turbulent condition of the three elemental entities of the personality when there is great inharmony in the marriage life; their constant vibrations in such inharmony dwarf the progress of the individuals who may be unfortunate enough to possess them. Peaceful conditions in the home are impossible as a result; the effect on the health of all concerned is exceedingly deleterious.

If there are children in the home, they too suffer, since the disturbing vibrations of these warring invisible entities in the personalities of the parents overflow their confines; the children are continually irritated and made restless. The undesirable vibrations filling their environment enter their delicate little bodies and sow there the seeds of like conditions. Psychic contagion among individuals is as real, even more so, than that of physical contagion. When there are peace and harmony amid spiritual culture, the radiant, iridescent glory of these entities is a beautiful sight, and they are a constant benediction to the environment wherever they may be.

Marriage, understood according to the Wisdom, and so lived, can ever unfold new possibilities of exaltation and companionship, and is ever in tune with the progressive plan of creation. It is, furthermore, a most direct and powerful experience in the realm of brotherhood, because it is a day-by-day experience in human companion-

ship. Moreover, it is also an experience in divine unity and the bliss of love, which exalts the individual in the earliest days of his devotion and affection, and remains in increasing measure as life proceeds, instead of becoming, as so often it unfortunately does, merely a sad memory of a romance that is dead.

This human bliss is a reflection of the Creator, and remains forever potentially inherent in the union of the positive and negative forces of the male and the female in all nature. And when that union is made perfect in the complete expression of the three powers of the personality, resulting from the esoteric knowledge of the triune factors of marriage, a state of almost divine happiness and usefulness will flood the life and make all other joys seem paltry in comparison.

Every married pair who are willing to adjust their lives to this noble conception, transmuting sexual creative potencies into those of the loftiest emotions and thoughts in service to each other, to their children, and to humanity, will aid in establishing a goal for the perfect occult marriage now and in the future.

So far, the question of the type of children that can incarnate in such a marriage has not been touched upon. Is it not obvious that really great egos can be born only when parents possess (through deliberate development) those spiritual attainments which can magnetically attract them to incarnation? Surely the world is sorely in need of parents who will deliberately plan to receive such great egos as their children.

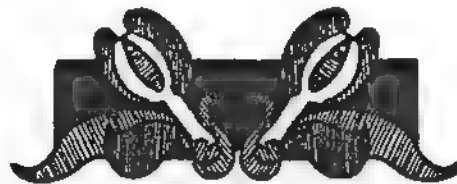
To summarize: A physiological, pre-marital sex-education should be given the young by reputable physicians at the time of adolescence. Every husband and wife should have such instruction also, so that they may prepare their children for receiving it. Both young people and their parents should understand the three general human types and train themselves to possess the desirable qualities of each. They should also be taught the nature

of the three invisible entities that make up the personality, and understand their power to slay or serve the higher Self.

People contemplating marriage should understand that these three entities, not one alone, represent the threefold character of the chosen one, and unless they find that the character of each is similar in type, actions, desires, emotions, and mentality, there is surely an inharmonious time ahead of them. If lovers who desire to wed find they are of differing types, they should understand that a great deal of

self-discipline will be necessary for harmonious companionship after the first glamour of the early months of marriage is over.

The writer believes that if the teachings of physiology, psychology, and Theosophy are thus applied to the problems of marital life, some of the most serious causes of human unhappiness would be eliminated. No matter what doubters may say against marriage, there are people who can testify that if the plan herein suggested be faithfully followed, it will be found practical, effective—soul-satisfying.



Lotus Flowers

By Grace Evelyn Brown

(Massachusetts)

Through hours of sultry calm, in mystic quest,
And years of pomp, achievement and decay,
As dynasties and kings lived out their day,
The water lilies bud and bloom the while
On those blue waters of the languid Nile.
They hold strange visions, latent, unconfessed,
Through strings of jewelled days that tint the west
With sunsets burning rose and twilights grey.

The lotus feels life's pulse, a teeming past
Wells in its seedlings as they push up, up
Through mud and swirling waters and at last
The sunlight finds a perfect, gold-crowned cup.

The small, the great, two miracles thus meet,
Each to the other, marvellous, complete.

By Air to California

By Robert R. Logan

(The following was written at the time of the Camp at Ojai. As members often come from Eastern points to California during the winter months, we feel it will be of interest to them.)

NORTH Philadelphia Station, 7:50 p. m., the night train to Columbus. A thrilling experience to our grandfathers but prosaic to us who have become accustomed to great locomotives, ingenious Pullmans, and the routine of train travel. In the morning Port Columbus, the flying field, the airport terminal so new and yet so typical of American luxury which, if it sometimes leaves the mind unfurnished and the emotions a bit raw, makes Taj Mahals of its gasoline stations and palaces of its waiting rooms.

Our baggage is weighed, only thirty pounds of it per person is allowed, and our neighbor pays heavy price for overweight, while we escape. A tri-motor Ford-Maddux plane, "The Kansas City," taxis up the concrete runway, an awning or canopy on wheels is run out to meet it, and we and the rest of the twelve passengers embark. We have comfortable seats which tilt back at will, a small toilet room behind us, the pilot house in front with the names of our Captain and Mate on a brass plate. "All Aboard!" We run a short distance, then stop while the Captain speeds up each motor in turn to 1600 revolutions per minute; then we turn to face the long runway, our motors roar, we speed faster and faster on our little balloon tires and suddenly, without effort or jar, they are seen revolving idly as we rise from the ground and soar over the telegraph wires and the first housetops. Very soon we are several hundred feet up and looking down at the little toy houses of Columbus and the miniature automobiles upon the seemingly narrow streets. On our left rises the beautiful tower of the American Insurance Union reminiscent of the tower of St. Ouen, the "Crown of Normandy," as if the god

of church and state had become the god of commerce and savings.

We are past the city now and the fields lie below us like moiré silk in different shades of green and brown. Some are being harrowed and a wisp of dust rises behind the tractor or the four-horse team which barely seems to move. Many of the fields are perfect rectangles, like playing cards, and appear to be marked with pips like spades. These are perhaps the marks of compost heaps, or more probably of last season's wheat or corn shocks. Now and then we see an old-fashioned "worm" fence, reminiscent of the days when lumber was plentiful, and it was cheaper to use three times as many rails than to cut holes in fence posts. Horses and cows are dotted about like beans, while chickens look like grains of rice. To the side and rear we have a sweeping vision, but our forward view is broken by the two side motors, whose propellers, however, revolve so fast we cannot see them.

A small town slips away beneath us, its cemetery is laid out in arcs and circles and resembles some draughtsman's plan of a cog-wheeled machine. The weather has been stormy, broken clouds with now and then a spit of rain, but the plane flies quite smoothly with few of those "bumps" or sudden drops which seem to deprive us of our egos. One or two passengers show signs of air-sickness, which, like mountain-sickness, is partly owing to a latent and subconscious anxiety. Again we are over city streets and tin roofs by the thousand. Suddenly the vibration and the noise diminish, the earth tilts up on one side, we seem to be rushing to destruction, then we level off, rise a little, drop again, and scraping over some factory roofs and fences we bump along the runway of the airport.

Only fifteen minutes are spent at

Indianapolis while the tanks are filled and the plane inspected. We embark again, the motors are started by compressed air and in a few moments we are off. The soil now seems poorer and the toy farms less spick-and-span. Before long we sight the coils of a vast, sprawling river which seems to wind all over the landscape. It is the Mississippi, the Missouri, and their united waters, and at noon we are in the airport at St. Louis.

Airports are much alike and we get but little idea of the city from the ground (and not much from the air as we sail on again at 12:20), for it appears to be composed of roofs divided by streets, with here and there a park whose trees are shrubs, and here and there a smudge of freight yard and factory. Soon after starting, luncheon boxes are served out to us and coffee poured into our carton cups. We informed the courier on the train that we were vegetarians and as a result two special vegetarian lunches have been prepared for us, with fresh peas, beans and carrots, asparagus salad, hard boiled eggs, a slice of delicious cake and an apple. For a time we follow the Missouri, then cut across its reaches and join it again at Kansas City whose mighty grain elevators proclaim it the capitol of agriculture. We drop down for a landing but to our surprise, rise and sweep aloft again, make a half circle and then alight. It appears that our right motor was misbehaving, and when, after some delay for new passengers, we are ready to start, it still refuses to obey the throttle, and the necessary repairs detain us until 4:45. As a result of this delay and the possibility of not reaching Waynoka until after dark in thickening weather, we are ordered by radio to transfer to the train at Wichita which we reach at 6:15. The Santa Fe has held for us the train which we should have taken later at Waynoka. We stop an hour later at Wellington for dinner in the Fred Harvey restaurant, and in the night we make up the time lost at Wichita.

Breakfast at Clovis, New Mexico, a drive to the airport called "Portair,"

and at 8:15 we are off in the plane "City of Los Angeles" for Albuquerque. We are over a desert plateau and soon rise to a height of 10,000 feet, whereas yesterday we flew at about 1000 feet. Our horizon widens to a far, misty blue, farms have given way to sparse pastures followed by brown and tawny desert with occasional water holes round which are tiny oases of patchwork green. At this height we seem to be moving very slowly in spite of the roar of the motors, but I happen to look down and am startled at seeing a large hawk apparently flying backward at high speed. The earth looks flat beneath us but the turns and twists of the thin lines of desert roads and trails prove that what seems so level is really undulating. Now we cross a long ridge of red and purple rock, now the dry bed of a sandy river. If the engine could be silenced this would be an experience of infinite peace, a vast expanse of soft and blended colors, the desert washed with sepias and chromes, the sky a pale blue with far-off hazy clouds.

Out of a soap-bubble plain a mountain range rises, jagged rocks and forests appear below us, we pass close to a wooded peak and rapidly drop down to Albuquerque which lies green and fertile along the Rio Grande. A fifteen-minute stop and we rise again to 10,000 feet and fly over a succession of plains, forests, mountains, canyons, black lava crags, and mesas. A little mining town reflects the sun from roofs of corrugated iron. A motor-bug crawls through it, a dog the size of a flea is seen pursuing it. We are now over a part of the great Painted Desert which stretches away to the northwest for more than a hundred miles. In the distance rise the San Francisco Mountains whose highest peak is nearly thirteen thousand feet high. White as the Alps in winter, they now have only a little powder on their shoulders. Discovered long ago by the Spanish adventurers who pushed on from Mexico, they were named after one who rose like them from the surrounding level and aspired to the glory of the stars.

At 12:30 we reach the growing town of Winslow marred by smoky industries and at 12:45 are up again and away to the west. We see Flagstaff, where the famous Lowell observatory is situated, some miles to the north of us, we pass over the strange crater formed by the impact of some giant meteor in ages past, we fly high over mountain and forest, and as the clouds gather and cast their moving shadows the world changes into a vast kaleidoscope of interwoven greys and purples.

Kingman, Arizona, at 1:30, after a quick drop of some four thousand feet that makes the ears throb. Up again at 1:55 and over a tawny desert with castled peaks of burnt sienna, and the wide and sandy bed of the Colorado bringing its red waters from the Grand Canyon whose high plateau is visible on our northeastern horizon. It is now raining below us and the clouds speed past us with misty streamers. The sun breaks through, and between us and the valley a perfect rainbow with a double arc is seen spanning the mountains. We cross another stretch of desert dotted with the

black ruins of long extinct volcanoes, a desolate expanse. The storm clouds are trailing away but a line of high white fog is looming in the west over the gold and blue and silver mountains whose tops we cannot see. We rise higher and higher; the barograph shows 12,000 feet and now there is nothing to be seen beneath us but a vast ocean of snow-like cloud out of which here and there an island emerges. For nearly an hour we float over this shoreless sea, then, rather suddenly, we look over its edge, through cloud, then mist, then haze, and see farms, orange groves, streets, and houses. We descend so rapidly that the eardrums are stretched almost to bursting; we gasp, swallow, try to yawn for relief, and our journey is over as the plane touches the runway, slackens speed, and is steered tamely to the canopied entrance of the Grand Central Airport at Glendale, California. We have spanned eleven states in forty-eight hours, and have covered in less than a day the deserts that meant so many weeks or months of travel hardships only fifty years ago.

Me That Sailed the Seven Seas

By George Sargent

(Massachusetts)

Me that sailed the seven seas
Scrubbing on my hands and knees!

Me that lit a cigaret
On a Persian parapet.

Sweating blood that spatters down
Slippery on the prison stone.

God be thanked (he said) that I
These thousand times must crucify!

Theosophy Is Existence Understood

By Hamilton Stark

(California)



THIS is our privilege to have the knowledge of what the magnificent Scheme-of-things called "the world" is, and what life is all about, if we really care to know.

But we must be friendly to all that it is possible to learn, regardless of personal preference for what we may happen to think Truth ought to be. Our foremost duty is to arrive at a reasonable willingness to let go everything that might be a hindrance to learning the laws and facts of Nature, just as they are.

ANSWERING PILATE'S QUESTION

We find ourselves in a world that is part of a Universe which functions instead of fails. If there were not a coherent, consistent system, the stupendous structure could not endure at all. So we may take it that there is a reason for everything—a compelling cause which must produce its inevitable result in accordance with the invariableness of natural law. Therefore, this cosmic arrangement must necessarily have its explanation: *the invariability of natural law is that which may be called "Truth"*; and its unabridged disclosure is universally inclusive. It has been known throughout the ages by various names, in different languages, but a full understanding of it is always the same.

The explanation of the nature, method, and purpose of Existence is at present known by the term "Theosophy," which originally meant: "The Wisdom of the Gods." In Learning and Education, there are many specialized parts of the whole, but all are included in Theosophy because it is the sum of all. In its fullness it is the one tremendous knowledge, comprehending all there is to be known.

By "taking stock" of the condi-

tions into which we were born, we find that law-and-order prevails, and that an equitable growth called Evolution is carrying us to a perfection unthinkable in terms of enjoyment, but requiring ages to accomplish. We are far enough along the way, to know better than to repeat our mistakes. This world is a wholly desirable place in which to grow, if we profit by the opportunities for wholesome reaction to environment. "The goal set before the chela (pupil) is not the acquisition of psychological power; his chief task is to divest himself of that overmastering sense of personality, which is the thick veil that hides from sight our immortal part—the real man."

Nature is triumphant: at the last it cannot have been thwarted. The constant and consistent evolution of both Life and Form is the nature of Existence throughout our Universe, and presumably throughout all other Universes—in consideration of "The Law of Correspondence" or universal Analogy. Therefore, to grow willingly, coöperating with Nature (which is the omnipresent momentum of Becomingness), is the way of intelligent and wholesome success toward perfect humanhood. Those truths and others of great importance are expounded by Theosophy—being the delineation of Universal manifestation as it is; and in agreement with that: *whatever is true is Theosophy*.

Our relation to it comes to this: "As we sow, so shall we reap." The curse of our world is human pretense, but Experience will some time have taught us to recognize and be guided by "The Law of Life"—the Divine law of unselfishness. The birth and evolution of all that is manifested is so because of that law or expression of the Supreme Source. When we realize the exalted grandeur of Cosmic

Necessity, we will cease to think and do untruthful, unnatural things—those that are motivated by self-centeredness. We will then willingly learn to do what we know, and will accordingly know better what to do. In addition to the elementary requisites of goodness and cleanness in every sense of the word, there must be an intelligent sharing of knowledge—conscientious, effective work for the diffusion of aspirational well-being in our vicinity. Until we constantly try to be true, kind, and unselfish, all added knowledge or power only imposes more responsibility that we will try to disregard—which always means more distress.

WHY WE ARE HERE

Everything is very real in its own world—just how much so, to us, depends on our state of realization. Living in this realm of sharp definition is a privilege, an opportunity for us, and is not duplicated elsewhere in its educational features. It may be unreal in the sense that being a world of growth, circumstances are constantly changing, but it is here that we acquire self-control and the facilities for functioning as responsible creators. Enlightened adjustment to life as we meet it is a fundamental necessity in the formation of character. It can be acquired only in this prosaic world, whose impartial response to any given effort, comprises Reality for its inhabitants. This is "The Field of Human Endeavor," where we must learn by experience: accurate perception; discrimination; self-control; self-reliance; adaptability; earnestness; consistent response to Awareness; truthful expression; the power to will; intelligent creativity; coöperation with Nature; wholesome living; greater realization; constant improvement; and all other faculties and virtues.

The inclusive object is to become well-balanced, rational beings, but that is being lost sight of through the popular deification of physical things, especially wealth and power. Engrossing effort to attain them, at no matter what cost to Character, is in-

ducing a reversion to aggressive anarchy and despotic feudalism, and the destructive clashing of the two. The general pursuit of materialistic "success," regardless of nobler instincts, is making mockery of the rules of natural equity in human conduct, and is perverting Aspiration of the character-building kind. Therefore, in order to convincingly recall our attention to the desirability of the middle-way of moderation in all things, those who act as Elder Brothers of Mankind have undertaken to place before us certain fundamentals which Humanity has depreciated or forgotten.

"THE THREE TRUTHS"

"There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech: (1) The soul of Man is immortal, and its future is the future of a thing whose growth and splendor has no limit. (2) The Principle which gives life, dwells in us, and about us, is undying and eternally beneficent; is not heard or seen or smelt, but is perceived by the man who desires perception. (3) Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment. These truths, which are as great as is life itself, are as simple as the simplest mind of man."

IMPORTANT FACTS IN "THE PLAN"

Evolution is the Divine Will-to-become, and it is constant and uniform, operating throughout both visible and invisible Manifestation. *Brotherhood* is not necessarily world-wide equality of development, but it is always a considerate attitude toward all other lives, due to the Oneness of Creation. The one Parenthood makes Brotherhood, in the essential sense, an inescapable condition in Nature. *Karma* is the natural law of unfailing compensation and ethical retribution, in due time. *Reincarnation* is the becoming again carnally manifest, so that remaining Karma may ensue, and Evolution proceed. Like Evolution and Karma, it is always progressive, not

retrogressive or promiscuous; and they all are universally and constantly active.

EXISTENCE

1. Its Nature: *continuity*, invariability of natural conditions—natural law; *orderliness*, from a day to a Brahmanda, always cosmos, never chaos; *progress*, becomingness, "God geometrizes continually"; *consequence*, equity, equilibrium (karma).

2. Its Method: *periodicity* of manifestation—an aspect of karma. *Progressive* or spiral-like changes: constant resolving and crystallizing of balanced systems of all orders of beings. All things appear, disappear, and reappear, regularly.

3. Its Purpose: *growth by means of experience*. Mind transmits Ideation as "laws of Nature," to Substance, by means of a specialization of Life, termed Fohat. Gradually there results continuous reflective consciousness in the Monad or Individual at the first remove from the Supreme Source (to which we will return): a final realization of the zest of perfection in Conscious At-one-ment.

THEOSOPHY'S RIGHT TO RECOGNITION

We are limited in many ways, groping for the absolute at the back of apparent but only relative values; but it is clearly in the nature of Reason to choose that which seems most rational, least illogical. Intuitively we feel that there must be a reason for Cosmos: its integrity and continuity—its every attribute and detail. The creative and sustaining "Cause" is the most real and dependable thing about the Universe—does, in fact, comprise Being. The virility of Nature, the vastness of Duration, the coherence of a functioning Universe—the sureness of its methods—such realizations make us aware of the Perfect Necessity that indicates, with much certainty, a state of consistency at the heart of all. It is with a sane assurance that we rely on an inexorable Will whose unremitting urge is toward growth; whose essence is order and compensa-

tion without regard for our personal wishes. The consummation of complete awareness, or life at its full, is being steadily arrived at for all alike, by reason of compelling Logic: the Mind, the Will, the Action, of the Infinite and Irresistible.

There is no perceptible evolution in the methods of Nature, but the life and forms involved in our scheme of things are becoming more highly organized by the methods of Nature. Through the observable repetitions in those methods, and their analogies with all self-evident logic, we may feel sure of such postulates as "The Law of Periodicity": regular appearance, disappearance, and reappearance of all entities. Manifestation comprises karma or cause and effect, and evolutionary reincarnation that of necessity follows, and which are particularly significant as applied to humanity.

The ancient Esoteric Philosophy explains life and death as continuously rotating phases of a universal Evolution that increases Divine Self-consciousness; affecting both Life and Form by a relation between them: that of Becomingness or karmic-adjustment. Orderly, progressive reëmbodiment, until the grosser worlds are outgrown and self-consciousness becomes continuous (immortality), is the mode of natural development throughout all kingdoms of Nature. Theosophy necessitates looking forward with Progress, away from the outgrown Past.

Classified Theosophy is analytical and synthetical, and embraces all knowledge, because it is the all-inclusive understanding of Those who have transcended human limitations. It is the sum of all Learning. Without condemning any "belief," Theosophical students try to understand Life as a whole, and to be governed accordingly. This once "Secret Doctrine" is a *science* because it describes and classifies the natural conditions in which we are while either awake or asleep, alive or dead. It is the science of natural law. Dealing with principles as it does, it is a *philosophy* and does not properly lend itself to entertain-

ment of the wonder-hunting variety. It is a *religion* because upon its adherents there devolves a binding sense of moral responsibility. It is an *art*, because by a study of its tenets we learn how to live in conformity with the natural laws of our being.

The orthodox learning of our time has recognized only the obviously measurable part of Manifestation, although Chemistry, Astro-physics, etc., have disclosed some profoundly occulted aspects that remain "mysteries." The Gnosis or transcendent Knowledge includes information as to the ensouling Life, as well as to the Form or that which embodies Life. It is being put forth again, under the auspices of the Silent Watchers or Guardians of the Race, being needed in order to add the enlightenment of that stupendous body of Truth, to the secular teachings of Science, Philosophy, Religion, and Art. Theos-sophia has always recognized all that has been, or is, known in any School; and in addition, it is informed regarding the hidden side of Manifestation, about which the usually accredited Schools can at best only surmise.

The Plan is inclusive: one Life—one Law—characterizes Cosmos and the authentic description of it. Accuracy, consistency, and completeness are essential traits, but it exemplifies profound and absolute Truth in every sense of the word. As applied to conduct, the inherent meaning is: "*the disposition to be perfectly fair and impartial*"—that being the course of Nature herself. If there is anything that can amuse Nature, it is "*the sympathy dodge*." Natural Theosophy appraises the things of a day merely as such, instead of giving them values out of proportion to their importance: its perspective is clear and comprehensive.

In this "three-dimensional" world, the plane of illusory appearances, there is neither truth nor untruth excepting as related to the needs of any given entity. Every condition is needed by every individual, at some stage of his progress, but when a condition has served its usefulness, a continued sense of attachment becomes a

hindrance. Trying to stand still in a world of progress makes life unnecessarily painful for so many of us. Adaptability would direct attention to whatever is next, but we cherish outgrown modes of living. There is only one way to truly succeed: let us try to understand the purpose of life, with the intention of living in agreement with it. There can be no such thing as having ultimately outwitted Nature, and if we live wisely, we know its beneficence.

THE REALM OF THE REAL

Theosophy, then, is the truth contained in any idea or teaching: the sum of all Knowledge, and the unlearned realities back of all distorted ideas—all Truth whether relative or absolute. Whatever of tradition, knowledge, or prophecy is or may be true; whatever basis there may be in reality for appearances as we severally sense them: the sum of Logic in the entire scheme-of-Existence—that is Theosophy. Truth is forever immanent and always appropriately answers the call of each one who makes its response in some degree possible. And anyone at all who tries to understand the nature, method, and purpose of Life; whose desire is to see through the illusions of sense-impressions, is a student of Theosophy; while to the extent that he lives what to him is knowledge, to that extent is he a Theosophist.

What could better be called common-sense than to want to understand all that can be learned, regardless of how preconceived notions may be upset by it? It is appalling how little there is of the wise attitude of wanting to face all of the supposed facts, so as to judge them on their merits. We are usually suggestionized by appearances and short-sighted self-interest, which makes the abiding object of our lives the intent to deceive, so that we may profit at the expense of others. *Insincerity is today the curse of the world.* We have a great deal to learn by courageously revising outworn formulas. The discriminating student will consider logic instead of "magic." To think, feel, and live

such truth as we may be able to sense; to maintain a fresh outlook on life as a whole; and to bless by good-will instead of seeking to exploit the weaker—tends toward the nobility compatible with truly civilized Culture.

The true Theosophist is differentiated from all self-seeking persons, by his disposition to be accurate, thorough, and impartial; the earnest effort to be fair, and to do right just because it is right. That is the ideal of all who understandingly subscribe to the omnipotent Logic. A person may be friendly to the tenets of Theosophy as a mode of thought, accepting its explanation of the nature of Existence and Manifestation, and yet he may lack much of being a Theosophist or a wise Occultist, because an adequate response entails a mode of living that few consistently adhere to. Our greatest need is sufficient determination to do what we already know, regardless of contrary custom or other hindrance. *Well-being comes of willingly doing what we know.* That is the practical common-sense of Theosophy—its application to daily life—and from which it is never properly separated.

In the words of a great Teacher of the Ancient Wisdom: "A clean life, an open mind; a pure heart; an eager intellect; an unveiled spiritual perception; a brotherliness for all; a readiness to give and receive advice and instruction; a courageous endurance of personal injustice; a brave declaration of principles; a valiant defense of those who are unjustly attacked; and a constant eye to the ideal of human progress and perfection which the sacred Science depicts—these are the golden stairs up the steps of which the learner may climb to the temple of divine wisdom."

THE IDEA'S CYCLIC ACTIVITY

As a "movement," the Theosophical endeavor is to neutralize the effects of overcredulous "belief" on the one hand, and the negations of Materialism on the other; and to dignify our response to the religious needs within all, in such a way as to produce truly

spiritually-inclined people. The world is ready for what Theosophy has to give, and while it is not intended to supplant any other Movement, yet if other Schools reject the rationale of the transcendent Teaching, then aggressiveness devolves upon Those who would save us all from the impending anarchy that threatens the whole human race. Competition and individualism have been carried to such extremes that the "practical" men of the world are organized in factions with or without the sanctions of society, and are hastening a return to feudalism, despotism, and terrorism. The common-sense of applied Theosophy is the only thing that can prevent the recurrence of all forms of slavery, the more affluent becoming enslaved by habits of perverted humanhood.

A CONCISE SUMMARY

Those who fully understand the Scheme of Creation seek to convey a better understanding of it to those as yet less highly evolved, but who wish to know more of Truth. Those Initiates or Adepts are termed Masters or Gurus because They teach. Their teachings comprise Occultism or the nature, method, and purpose of life; and Mysticism or devotional aspiration. Theosophy has long been the name for the ancient Wisdom-religion: those basic truths that have always been the life of Religion, Philosophy, Science, and Art.

This being a world of growth, the practical value of Theosophy lies most in its cultivation of discernment between non-essentials and the things that are worth-while, resulting in determination to achieve true progress. Judgment between Desire and Intuition becomes keener, and the pupil is impressed with the importance of fixing his attention on consistent conduct instead of allowing Impulse to affect him. Poise and oversight are much helped by mental, emotional, and physical conservation of the life-principle, because imperfect health dulls discrimination, increasing bodily self-consciousness, whereas the effort

should be to efface the grosser, and increase the finer sense of Awareness.

Divine wisdom or Theos-sophia is that which has the enlightening principle of all culture and of every civilization. Besides Evolution and Brotherhood, its tenets with which we have most concern are, unfailing Compensation or Karma, and evolutionary Re-incarnation that of necessity follows. That "Law of Periodicity," as applied to our appearance on Earth, is expounded as being consistent with all other natural processes, and such re-appearance should not be confused with the theory of Transmigration or incarnation at random in the physical kingdoms. Rather, it is an orderly succession of lives in form continuously made more plastic and adapted to the needs of increasing intelligence gained by means of experience. We are taught that as long as the portion of Consciousness which we recognize as ourself is

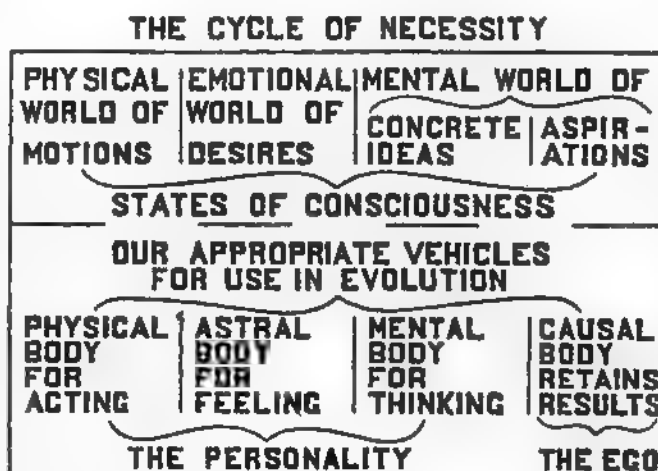
seemingly separate from all others, it is focused in one or another of three of the seven worlds or octaves-of-vibration: Physical; Emotional, Mental—the "planes of Nature."

The limitations of the bodies, or vehicles of expression peculiar to each world, confine our attention for the time, but after each such term we die from the outer, to be born into the ever more real worlds (due to added characteristics of Matter), thereby expanding this personal-consciousness. Then if still imperfect and subject to Desire instead of Aspiration, we are by reaction brought back, world by world, to the physical one, and in that manner continue to separately function in those three, until through

experience we have attained to transcendent wisdom and sympathy, thereafter to remain free from the need of rebirth. The goal of Humanity as such is to outgrow "The Cycle of Necessity" (individual intelligence having matured), and in the worlds of full realization to attain conscious completeness. It is a state of desirelessness, a condition of well-being-in-perfection, where the knowledge of the Oneness of all suffices to characterize life as absolutely real and beneficent: the place of realized At-one-ment. Annihilation is an erroneous modern idea of Nirvana.

Evolution is the Divine Will, and once seen as such we feel that we must do what we know. That is Occultism

which enjoins complete purification—a willingness to part with whatever we have outgrown. To reach a condition of permanent and wholesome happiness is our constant hope. To do so we must



be building our Future accordingly, because natural Compensation is only just. True Theosophists do not strive for magical powers; strength of character is their ideal. The only power needed is the positive intention, the determination, to live such knowledge as we gain from all sources.

Altruism, and the analyzing of the personal self with a view to overcoming imperfections, should be among the aims of all earnest persons. Disregard of duty to others intensifies the illusion of separateness, and all can attest that selfishness does not satisfy. Suffering is the Karma or logical result of failure to live our knowledge throughout the long Past, and the more we intelligently coöperate with

Nature—which impartially considers the welfare of all—the sooner shall we attain to freedom from error, and to consequent liberation from birth in the realms of partial expression. We are tending toward a realization of Brotherhood, and when we have suffered enough by selfishness, we will strive for conscious completeness, or reunion with the Source, plus complete awareness born of Experience.

EVERYONE IS VITALLY AFFECTED

Thinking people know that, accounting for everything we see, there must be sufficient reason. Regarding things just as they are, we sense the results of what must necessarily have been adequate causes, for here are the results that could have come about in no other way. That is how we came to be whatever we find ourselves in evolution: conditioned as we may happen to be; and we are originating the causes that must some time have their logical consequences. Nothing can gravitate to us that we do not deserve, whether it is good or bad. Without the guidance of the supermundane Wisdom, people aimlessly prepare the necessity for privation in future lives—suffering from themselves because of ignorance that is more or less wilful. But, having the knowledge of continued rebirths until human perfection is reached, and realizing that the unfailing "Law of Cause and Effect" governs every result, we have the important and significant incentive for thinking and acting purposely so as to make our future lives what we prefer them to be.

Which is the most to be desired—"The Philosopher's Stone," or that of Sisyphus? *Theosophy repays thinkers who live what they learn.* The wise stop drifting and impotently wishing, and sagaciously choose to cultivate the power to will and thereby achieve. That is applied Wisdom, the common-sense of informed self-reliance. When understood, reincarnation, as a means of evolutionary growth to human perfection, gives assurance of final justice and full satisfaction to all; and the Cosmic Plan then being seen

in proper perspective and proportion, it offers sufficient reason for character-building in conscious coöperation with Nature.

We will always be confronted by perplexing problems, however far or fast we progress, but their solution will be the joy of life—there will be a zest in endeavor, and a relish in accomplishment, when we have learned to live in agreement with "The Law of Growth," we may be anxious to see the results of our efforts, but if they are seemingly tardy, we may as well leave them to the unfailing Law, which appraises, classifies, and properly acknowledges them. Karma is dependable. The results of all causes eventuate, and their values are suitably appropriated, whether we see that done or not. Our efforts may react upon us at once or at any future time, but aside from specific intentions that incur seemingly detached returns, we form habits, build capacities, and exert strong influences over our vehicles of expression with no intervening lapses of time. Especially is that true of our mentality, even though the power of thought and its potential uses may await recognition.

The *quality* of thought gives its *color*, as, blue for devotion; its *nature* provides its *form*, as, geometrical designs arrange themselves in the "mind stuff" in response to highly intellectual and creative thought; and the *definiteness* of thought determines the *clearness of its outline* in mental matter. *Thinking* produces an equivalent of *mental faculty*. *Wishing* strengthens the *desire nature*. Both thinking and desiring influence actions. *Actions*, whether caused directly by the Will or not, result to the actor in *environment* or *opportunity*. All affect the personal disposition according to their kind of intensity, and their values are recorded in the permanent character. The composite of good and bad gives habitual attitude toward life now, and the attitude that we will begin our next lives with. Only by means of experience can intelligence mature in us, hence "The Beautiful Necessity" with its just retribution: always an exact

recompense from which there is no final escape, whether the fulfillment be painful or not. We can make our to-morrows great improvements upon to-days, in all respects, if we will.

"From body to body your Spirit speeds on;
It seeks a new form when the old one is gone;
And the form that it finds is the fabric you wrought,
On the loom of the mind, with the fiber of thought."

From the atom to the ultimate of Life and Death, all of Existence is rationally explained by the Arcane Wisdom. But with many people, the opening of the mind to unfamiliar knowledge is a very disagreeable thing.

Therefore, the amazing condition remains evident, that generally people prefer sentimental make-believe to a deliberate examination of that which can illumine the mind. Reincarnation being inevitable, and Compensation being invariable, why not do the intelligent thing of so living now, always earnestly improving—that the more congenial will be the environment; the more important will be the opportunities; the more serviceable will be the faculties; the greater will be the wisdom; and the more inspiring will be the ideals, that must necessarily characterize our next periods of functioning in the physical world? Those are some of the benefits conferred on account of adequate response to the Great Knowledge.

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Annexing the Mountain

It is related that there was a Japanese gentleman who, though living at a considerable distance from a famous mountain, so arranged his garden that looking out over its expanse one fairly believed the mountain to be included within it in the distance; and he was in the habit of telling his friends that he had "annexed the mountain."

There are some people who, by the orderly arrangement of their lives, their nobleness of purpose and their general high-mindedness in a restricted environment, seem by a magical perspective to have included within their possessions certain sublime possibilities or ideals which a little reasoning would demonstrate they could not yet have attained.

Having "annexed the mountain," though, its seeming proximity may spur them on some day to reach to its heights. A well-defined ideal of a reasonable theory of life is an important, nay, an indispensable, factor in our further unfoldment, and such an ideal or theory is worth striving for with every fiber of one's being.

—F. Milton Willis.

The Theosophical Society in Chile

Outlook and Program

By Armando Hamel, General Secretary



TOWARDS the end of 1928, near the advent of Christmas and New Year, in my capacity of General Secretary, I sent a circular letter to each of our members, the general purport of which was that "Renovation" and "Adaptation to the Present Moment" ought to be our constant aspiration and the object of our most vigilant watchfulness and care.

Shortly afterwards arrived in our country Mr. C. Jinarajadasa, the best qualified of our leaders to be in South America the mouthpiece to voice forth the teachings of Theosophy, who made a tour of forty days, visiting all our extensive territory, stopping at nearly all the cities of importance. His lectures attracted the majority of the public which might be expected to attend, and were attended with complete success, so much so, that there is no doubt that the teachings of the Ancient Wisdom attained to an extensive diffusion thanks to his labors. Shortly afterwards, following in his footsteps, Mr. Salvador Sendra visited our country, who devoted his energies to the editorial line of business, and who completed the task by giving an unusual impulse to the sale of Theosophical literature in the chief bookstores of the country. All these activities were aggregated to the persevering and active work of propaganda which, during the last ten years, had been carried out by the Theosophical Society of Chile.

Nevertheless, the external results in Chile were totally different from what we supposed and hoped for.

The logical reaction of so long and considerable an effort, which culminated with these visits, was not one of strengthening nor of development of our situation, but, always considering

the external aspect, was one of disorganization and disbandment.

During the whole of 1929 and the time already elapsed in 1930, the number of Lodges and of members have diminished in considerable proportion. Many have abandoned our ranks who had taken important parts, and, what is more serious, many of those who have remained, having lost enthusiasm for work, have felt they have lost their bearings, have become disheartened and perplexed, with the attendant coldness in action and indifference towards the work which as a Society it devolves upon us to carry out.

To those who are apt to judge the development of events only from the exterior viewpoint, this situation may appear as a clear symptom of exhaustion, a forerunner of final agony, an idea which might be confirmed with an interpretation based solely on the letter of the teachings of Krishnaji on Organizations, and with the closing (momentary) of the Esoteric School.

To others (a few among whom the writer is included) this situation was only a passing condition, the end of a cyclic period in which was produced the destructive action which inevitably attends every movement of renovation: the preliminary clearing of the ground which is prepared for the new harvest. All those whose convictions were weak, who felt uncertainty or disillusion, who approached our movement taking it for what it does not stand, or expecting from it what it cannot offer, did not endure the first shock of the renovating force, and, after the manner of leaves and unstable fruit which falls from the tree, became detached and went to seek in other activities and camps what they were unable to find in ours. And to those

of us who serenely faced the shock and coldly watched its operation, the reaction was not long in coming and we saw and coöperated in the new birth of our Society, in a new period of its development and of its disinterested and beneficial action in favor of the culture and progress of humanity.

And we thought so, because, we repeat, we always watched events with a more ample vision in the sense of time and space, and we always looked ahead to the moment of renovation to which we have already referred.

The last Convention, which has just closed its activities, will be of great importance for the Theosophical Society of Chile, and is only comparable to that of the year 1919, in which the Chilean Section was formed; because, considering the frankness with which the problem of the present moment was faced, and also that of our future as a Society, and the unanimity which prevailed to offer adequate solutions, it may be affirmed that from this gathering has been reborn the New Theosophical Society of Chile, its new rules and purposes which, in synthesis, are only the old principles and teachings "adapted to the New Age" which is now being inaugurated for the world, to which our Society, if it does not wish to perish and wishes to carry out its mission, must offer its coöperation, adapting, we repeat, the old teachings and experiences to the new customs of the times.

It is my privilege to be, through this paper, the mouthpiece before all our members and those who will soon come to increase our contingent, and also before other Sections to which these lines may be of informative use, of the concrete and perfectly defined position which our Society will assume in its cultural action of the present moment; and these purposes and attitudes are those which I purpose to briefly outline here, with a summary of the points dealt with at the last Convention.

What is the purpose of the Theosophical Society of Chile? What is its Programme? What benefit does it pretend to dispense to its members, to

the public interested in its activities, and to the cause of collective culture?

The Theosophical Society of Chile, in accordance with its principles, purposes to "unite" in its bosom those who, desirous of practising the Ideal of Brotherhood of humanity, resolve to perseveringly "study," in a manner more synthetical than analytical, the religions, the sciences, and the philosophies; and to "investigate," in the great laboratory of their own consciences, the faculties yet dormant in the majority of human beings, and the Laws of Destiny and of Evolution.

The Theosophical Society also purposes to serve as an antechamber to those who wish to enter the Esoteric School to accelerate their personal improvement.

What is its Programme of Action?

It is to form nuclei which may be centers of culture, of absolute freedom of thought, of beauty, of mutual tolerance, and of amiable and respectful companionship; where personal and collective action may stimulate the spirit of disinterested service to the community, the study of all the problems which agitate Humanity in these times of profound changes, and the interchange of all useful experiences for the improvement of mankind.

The fundamental conviction of its members is, that a man preaches more by "what he is" than by "what he says," and that there is nothing so eloquent as example, that an ounce of experience is of more value than a ton of book knowledge; that the individual problem is the world problem and that, even though stimulation and the outer environment may contribute in facilitating the work of progress, this is, and will always be, an individual task, because each one is and must be his own saviour and guide. The Society does not pretend to guide nor save any one, neither to dispense distinctions which may signify progress in the spiritual stage, but expects, through the action of its best members, to stimulate and intensify Idealism, the desire for progress, for improvement, and for disinterested service to

Humanity, coupled to the purest patriotism.

What benefits does it pretend to dispense to its members?

To interest them in matters Spiritual with preference over material; in Altruism with preference over selfishness; in Peace among men rather than war or strife of any kind; in the Battle against the inferior Self (against the brother ass) that the radiant angel within each of us may shine forth; in Coöperation rather than separate action; in Study and in Self Improvement.

What benefits does it pretend to dispense to the Public interested in its activities, and to the cause of Collective Culture?

As regards the general public, to make known "the Ancient Teachings of the Wisdom," which throw light on the great problems of life: "Where do we come from?"—"Whither are we going?"—"What happens after death?"—"What is the object of this manifestation?"—"What is the philosophic explanation of pleasure and pain?"—subjects on which there is accumulated in the hitherto imperfectly known Theosophical literature, a veritable store of information of the highest order; furthermore, to awaken interest for this and for all other lofty and stimulating literature which may improve, dignify, and moderate human conditions.

As a contribution to the cause of collective culture, the Theosophical Society of Chile is interested in all the great problems which affect Humanity and which call for a solution at the present time, for the attainment of greater happiness and a larger measure of peace and harmony among the brethren, and to help solve these problems, studying them and resolving

them in the light of the experience of centuries, accumulated in its teachings.

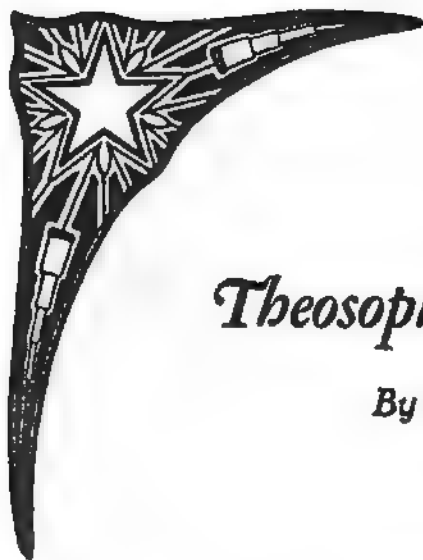
The problem of sex, of education, of health and hygiene, the formation of character, the understanding of life, are a few among the hundreds of interesting subjects which may be treated in the meetings of the Society from a lofty viewpoint, with due respect and equal idealism as practical common sense.

The Theosophical Society should realize that it has just finished a cyclic stage of its development, in which it has had the privilege of being the forerunner of many teachings of the highest spiritualism: the golden bridge which has united the Eastern Culture with the Western; the John the Baptist which has heralded the New Age and the Messenger of Liberation; that now it devolves upon it to renovate itself, adapting itself to the present age, acting as an ever alert organism to seize all the new outlooks of life, with understanding and impersonalism; to adapt itself and work for the attainment of the highest culture and progress, which will characterize the New Age which it has heralded.

Briefly—the Theosophical Society of Chile should be an Academy or Lyceum where "those who attend may be helped in the attainment of their own realization, instructing them on how they must realize; how they may be impersonal; and how they must consider all the problems, from the viewpoint of the whole (of the synthesis) rather than from the part."

And I believe that what has already been stated is sufficient to justify its existence and to lift very high the hearts filled with enthusiasm which this grand work inspires, an impersonal and silent work, which may be carried out for the benefit of the individual and of the community.





Theosophy and Einstein

By Herbert Radcliffe

(New York)



THE visit of Professor Einstein has been a very delightful and beneficial experience to America. What direct scientific results will accrue from it time alone will tell, but the indirect results are already apparent. His unfailing good-nature and whimsicality endeared him to all, while his remarks that war would be permanently outlawed only by a more aggressive attitude against it on the part of pacifists, greatly delighted all peace-lovers and greatly irritated the militarists. But it helped the cause of world peace.

The serious scientific purpose of his visit, interpreted as best the daily press could do it, turned people's attention—at least for a few days—from the silly ephemeralities of superficial life to the stimulating thought of the eternal verities with which Dr. Einstein concerns himself.

When Madame Blavatsky came to America more than a half century ago to institute the Theosophical Movement there, and inveighed against the materialism of Science, she probably had in mind those early myopic researchers who saw "in matter all the powers and potencies of life," and whose attitude threatened to extinguish the belief that man is a spiritual being. But Einstein is none such. His profound cerebrations have led him close to the tender virtues, to an affectionate

attitude towards his fellows, to a virile belief in universal brotherhood. Illustrative of this was his remark, "Something must be done against this horrible thing, war, or it will come." His broad, understanding mental outlook was shown by his answer to a question as to whether there is conflict between science and religion. "There are many religions and many types of science. With so many of each to choose from, a person should certainly be able to pick a scientific and a religious belief that would not conflict. Religion is, and science is; and if they really are, then there is no conflict."

As for Dr. Einstein's goal of unifying our present understanding of great natural laws and forces, such as light, gravitation, electricity, etc., into one formula that shall be understandable in terms of the space-time dimension—well, all sciences are now becoming so mathematical that soon only a cosmic mathematician like Einstein will be able to comprehend such a formula, much less to evolve new ones!

At first thought one might imagine that Theosophy, which as a philosophy is the basis of the art of the spiritual life, could have no possible connection with the phenomena which Dr. Einstein is seeking to correlate in terms of mathematical equations. And yet it has, for the great Adept, Master K. H., who (with His Brother, Master M.) caused the Theosophical Society

to be formed, said some very interesting things anent these phenomena some fifty years ago (1882, to be exact) in one of His letters to Mr. Sinnett. Here are some of them:

There are forces co-existent with gravitation of which they (scientists) know nothing; besides that other fact that there is no gravitation, properly speaking; only attraction and repulsion. . . . Science may go on speculating for ever, yet so long as she does not renounce two or three of her cardinal errors, she will find herself groping for ever in the dark. Some of her greatest misconceptions are found in her limited notions on the law of gravitation; her denial that matter may be *imponderable*; her newly invented term "force" and the absurd and tacitly accepted idea, that force is capable of existing *per se*, or of acting any more than life, *outside*, independent of or in any other wise than *through* matter: in other words, that force is anything but matter in one of her highest states,—the last three on the ascending scale being denied because only science knows nothing of them; and her utter ignorance of the universal Proteus, its functions and importance in the economy of nature—magnetism and electricity.

How that statement was derided fifty years ago when it was made, yet how amazingly accurate a prophecy it was of the corrective course which scientific men have followed during that time and are following now! And how interesting it is that it is in this very realm of electricity and magnetism that Einstein is working with such distinctive success.

Continued the Master's letter:

The sun is neither a *solid* nor a *liquid*, nor yet a gaseous glow; but a gigantic ball of electro-magnetic Forces, the storehouse of universal life and motion, from which the latter pulsate in all directions, feeding the smallest atom, as the greatest genius, with the same material unto the end of the *Maha Yuga*.

In the computations of Einstein and others, the speed of light is used as a constant; it is the standard of measurement. Hear what the Master said, long ago, about that:

The stars are distant from us at least 500,000 times as far as the sun, and some as many times more. The strong accumulations of meteoric matter and the atmospheric tremors are always in their way. If your astronomers could climb on the height of that meteoric dust, with their telescopes . . . they might trust more than they can now in their photometers. How can they? Neither can the real

degree of intensity of that light be known on earth—hence no trustworthy basis for calculating magnitudes and distances can be had. . . . Could they measure light above our atmosphere they would soon find that they were wrong.

Professor Michelson, of California, with whom Professor Einstein is collaborating while here, has devoted many years' work to an effort to exactify our knowledge of the speed of light. Occultists believe, because of the Master's statement, that he will find that present calculations are inexact.

One of Dr. Einstein's most startling statements, when he promulgated his Relativity theory, was that the universe is limited and is spherical in shape. His language (*The Theory of Relativity*) is:

. . . the results of calculation indicate that if matter be distributed uniformly, the universe would necessarily be spherical (or elliptical). Since in reality the detailed distribution is not uniform, the real universe will deviate in individual parts from the spherical, i. e., the universe will be necessarily finite.

See how this confirms what Madame Blavatsky wrote, thirty years earlier, in *The Secret Doctrine*:

Before our globe became egg-shaped (and the Universe also), a long trail of cosmic dust (or fire-mist) moved and writhed like a serpent in Space.

As to the universe being finite (in time as well as space), she said:

The Secret Doctrine affirms: . . . numberless Universes incessantly manifesting and disappearing.

We have taken, almost at random, these few quotations from Theosophic sources to show that occultists have for years known the essential facts about which such a hubbub is being made today.

But within the some 1500 pages which comprise *The Secret Doctrine*, and the 500 contained in *The Mahatma Letters*, the serious reader will find literally hundreds of revelations even more interesting than these quoted: revelations dealing with every possible phase of human relationships and endeavor—revelations, moreover, bearing directly on problems that are much more vital to man's welfare and happiness.

Frigga, The Goddess-Mother

Myths of Ancient Scandinavia

By Emma Celia Fleming

(California)



IN THE legends—the myths of all peoples, of all nations—there is certain to be some reference to a great feminine Deity, representing, as it were, the Buddhic principle—the “feminine aspect of God.”

To the student of the ancient mythology of Scandinavia, it is apparent that the gods of the people of the Far North were kindly and held ever a protective and brotherly attitude toward these younger fellow members of humanity. There is not a single instance of a Norse god treating humanity, or any member thereof, with the cruelty that is common among the deities of some other nations. Nay, the force and energy of these gods were spent in the helping of mankind. The destructive thunderbolts of Thor were hurled at the frost giants—the hereditary enemies of gods and men. Never were men even disciplined by the Scandinavian gods. As in the Theosophical teachings, men suffered from their folly in breaking nature's laws—albeit the gods punished them not.

Nay, the gods of ancient Scandinavia were very like our own Elder Brothers. So much so that it is evident to any student of the Divine Wisdom that the Edda Record deals with the personnel and the teaching of the Great White Lodge.

Frigga—mother of gods, friend and helper of men; who knew all things, yet revealed nothing except to those whose hearts were pure and whose purpose high—Frigga, wife and helpmeet of Odin, was universally revered throughout the North. Great was the influence of this reverence, and to this, no doubt, was due the high regard in which women were held by the ancient races, including the Goths. To the reverence for Frigga and for the Valas (the wise women, prophetesses

in the temples) did the nuns of Rome owe their life and liberty when Alaric sacked the city.

In appearance Frigga is pictured as a beautiful, mature woman, richly dressed in faultless robes—either pure white or very dark blue. She alone is privileged to share the throne of Odin (called Allfather) in heaven. But because she is a friend of struggling humanity, she spends most of her time in her palace by the sea—called Fensaler—where the windows are ever alight and facing both ways, so that the traveller by land or by sea who has lost his way may, by seeing the light, find his way. In her hall she is pictured as seated in the high seat (usually occupied only by the men who were the heads of the household, in ancient Scandinavia), surrounded by her maidens, at her feet the goats who draw her chariot. From under the hem of her rich robe peep the heads of a pair of beautiful twins, for she is primarily the goddess of the home (as Odin, her exalted husband, seems to represent the Manu).

In order to help the goddess-mother in her work for both gods and men, she has as her assistants the nine Asynja-goddesses.

The student of numbers will find that various nations or peoples have emphasized different numbers. In Scandinavian mythology we find that everything of any importance centers around the number nine. Odin, when undergoing his tests, tells of hanging for nine days and nine nights from the limb of the tree Yggdrasil. Frey, the Sun-god, the joyous deity, waited nine days and nine nights for Gerda, the Beautiful, who became his wife. Niord, the disciple of the gods, dwells for nine days in the dark forest. Hermod takes nine days for his ride to

the Kingdom of Darkness; and so on indefinitely, showing the importance and the occult significance attached to this number.

The nine maidens who were the helpers of the Mother-goddess were:

First, Gefjon, the goddess of the maidens, who took charge of all who died virgins. She is the patroness of the pure in heart, protecting them during their earth life and taking them direct from the portals of death to her holy palace in heaven. Though normally peaceful, she could fight for charges if occasion demanded. She is called the first Assynja-goddess (a goddess of high rank, though not equal with the greatest).

The second in number (some say the first) is Fulla, sister of Frigga and her favorite attendant. She is the goddess of beauty, has charge of her mistress' toilet, and carries her jewels. (Frigga is very fond of all things beautiful.) It is to Fulla that Balder sends back his ring from the depths of the kingdom of Hela, after his return to Asgard has been forbidden.

The third goddess is Elin, who wipes the tears of the sorrowing and comforts the mourner. Anyone finding himself in sorrow is free to invoke this goddess, and her answer is sure. Sympathetic and kindly, she is ever ready to help all humans—though her special work is among women, principally among sorrowing mothers.

Eira, the physician, heals physical wounds—as Elin heals those of emotion. Here, again, never is a deaf ear turned to anyone's petition, though her work is also chiefly among women. She is said to instruct those women whom she favors in the art of healing, and to show them what herbs and simples are the cures for various diseases (healing by herbs only). (In ancient Scandinavia women were the physicians, and no man might aspire to this office. This was true of the art or science of prophecy also: only women might attain to valaship, this office including both prophecy and the reading in the temple of the Voluspa and the High Song of Odin. Men, while they might attain to the priest-

hood, were considered the inferiors of women in occult sciences.)

Gna is Frigga's swift messenger. It is she who reports to her mistress when and where her divine intervention is needed; she, who with the speed of the wind rushes to carry out the divine command. Many and varied are the legends concerning this messenger of mercy.

Vara hears all oaths, punishing perjurers and rewarding those who faithfully keep their word. She records all ceremonial vows, including that of marriage. She it is who brings punishment upon the unfaithful husband. (N. B. Wives were never unfaithful in ancient Scandinavia.)

Lofna is the protector of all true lovers. She has the authority—given her by both Allfather and Frigga—to bring lovers together despite all hindrance. She clears away misunderstandings.

Vor (faith) is less known, but to her is given the task to stimulate faith and hope in mankind.

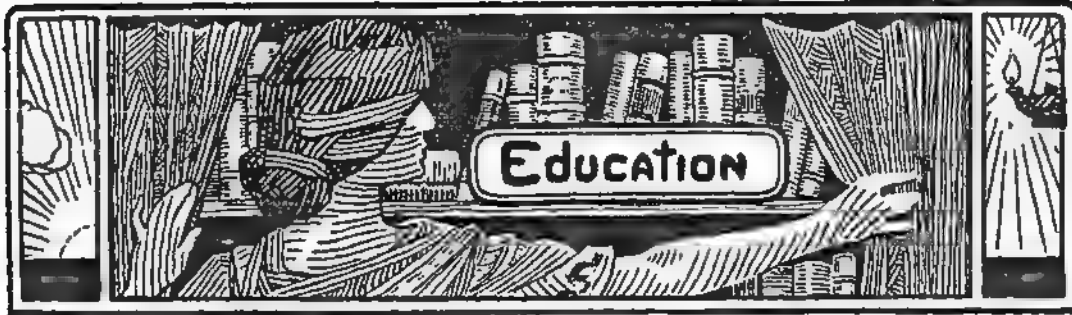
Snotra, goddess of knowledge, has mastered every kind of study.

With such a band of helpers, the goddess would indeed be a powerful agency for help to humanity—from which she herself had sprung, for it is said that Frigga was the daughter of Fiorgyn and Jord (Earth). On her enforced absences from the earth, when the gods call her to heaven for counsel (since the gods have need of her magic divining powers), she is ever anxious to return to help her people, lest the earth-born suffer during her absence.

Might it not be that this is a legend of an Initiate—an Adept—who, while at home, is needed in the higher realms; yet ever returns to help His people of the earth-star, little brothers and protégées of the Middle Garden?

At times there are slight resemblances between the goddess-mother of the North and Mary of Judea—though these resemblances are more apparent in reading the Church history and the legends than in the Bible.

The idea of a World-Mother is not so fantastic after all.



Three Hundred Geniuses

Their Early Mental Traits

By Julia K. Sommer, A.M., B.Sc.

(Ojai)

WHAT is a genius? The popular notion is in accord with the dictionary definition of the word, viz., one who shows "extraordinary mental superiority" or one who is gifted with "supreme native endowment, in contrast with a high degree of mere aptitude." Are unusually precocious children geniuses? Do they merely need the right environment, the proper opportunity in education to unfold their native talent? Has nature (heredity) some part to play in the development of a genius? Or is nurture (environment and education) the more important factor? If memory serves correctly, some one of our prominent writers once said, "Genius is often nothing more than a capacity for taking pains." Does this "capacity" go hand in hand with genius? From a theoretically Theosophical standpoint it would seem as though it would have to be so, for genius in any avenue of self-expression is due to the effort put forth in the past—the "capacity for taking pains," which is developed through many lives to express one's divine uniqueness, a uniqueness called genius when it approaches perfect expression, but which in the beginning of a Monad's human evolution is more or less deeply latent, or crudely expressed.

The questions propounded in the

previous paragraph, as well as others pertinent to the subject, are discussed and, as far as possible, answered in a volume of over 800 pages by Catherine M. Cox. This volume is the second of a series of three, published by the Stanford University Press, under the general title of *Genetic Studies in Genius*, which embody the record and the results thus far obtainable in connection with Dr. Lewis M. Terman's observational experiment with a thousand intellectually superior children, attending various schools in California, and chosen by him for observation. Volumes I and III give an account of this unique experiment in education and it is proposed in a later article to give a review of them. The second volume is a study of the recorded childhood traits of 301 geniuses who gained eminence and lived during the years from 1450 to 1850 of our era, as well as a study of their achievement before the age of twenty-six years.

Although Miss Cox was assisted by a number of co-workers in the preparation of this volume, the amount of research work which its pages reveal is astonishing. The book abounds with tables and graphs of traits and I. Q.'s which alone mean an enormous amount of work to prepare for printing. But one has to realize that preceding these there was a vast amount of research work into the recorded

lives of the 301 well-known geniuses chosen for the study; then the selection of the evidence, and its tabulation in convenient form, of the traits of mentality and character shown by these individuals; and finally the discriminating thought necessary to give these geniuses a proper intellectual and character rating on the basis of the evidence found and tabulated. In Appendix I of the book the author gives the record of a "Case Study in Full," that of the German philosopher, Friedrich Schelling, the history of whose life in tabulated form covers fifteen printed pages of the book. This gives one some idea of the number of typewritten pages prepared for the study of 301 geniuses, even though not all of them had as much recorded material to select as the case mentioned.

The book contains condensed accounts of all the noted men and women studied and rated, some receiving a page, others more. Schelling's complete record in the Appendix is condensed to three pages in the biographical section, the whole section containing over 500 pages. This makes the book a rather unique reference work for biographical information, aside from its primary value for educational research. And, by the way, this volume and the first of the series were chosen by the American Library Association as two of the "forty notable American books to be included in the World Book List of the League of Nations."

Before proceeding further, a brief explanation of the term I. Q. may be useful for the sake of those readers who are not familiar with its meaning. Modern educational research has devised a series of tests to measure the unfolding mentality of a child for each year of its life beginning with the third. A child of normal mentality should be able to pass the test corresponding with its chronological age, that is, a 12-year-old child should be able to pass the 12-year test to be considered normal, and his I. Q. (Intelligence Quotient) is then said to be 100, a result gained by dividing his mental age (indicated by the highest age test he is able to pass successfully) by his

chronological age, first adding two zeros to the mental age to express any fraction, that may result from the division, in the form of a decimal without the decimal point. For instance, if a 12-year-old child can pass a 13-year intelligence test his IQ would be 108, a much easier number to handle than $1\frac{1}{12}$ which would be the result if one simply divided 13 by 12. For a more complete discussion of the IQ see the writer's article on Education in the February, 1930, issue of *The Theosophist* (international).

Geniuses are easily two or three years mentally ahead of their age. Many of those recorded in this book have an IQ of 150 or more; several reach the 200 mark. Their ratings were given on the basis of standards of intelligent behavior established by these mental tests (developed during the last twenty years) by means of which the recorded behavior and performance (up to the age of 26 years) of these long-dead geniuses was measured. Quite necessarily the raters who gave these geniuses of the past an IQ rating had to be especially qualified for such discriminating judgment, and several co-workers were employed as a means of checking up any errors of judgment by any one. We are assured by the author that "All of the raters had examined many children of every degree of experience and were very familiar with mental age standards." Each individual received two ratings, one for the childhood record up to the age of 17 years, which is called AI IQ, and another for the years from 17 to 26, called the AII IQ.

Often the record from documents or other biographical material was so scarce, so inadequate, that it was difficult to give a satisfactory rating. To illustrate: The author writes about Faraday, the English chemist and physicist, whose ratings for the two periods are AI IQ—105, AII IQ—150, as follows:

"The case of Faraday is perhaps of greatest interest because of the AII IQ—150. Two raters estimate the AI IQ as 110, the third as 100. The parental standing is IQ 90 to 100. (This means that his parents were barely normal in

mentality.) Faraday was educated at a common day-school, where he learned little more than the Three R's. To this indistinctive record of school attendance, nothing significant for rating the IQ is added by the further report of Faraday's out-of-school activities and his apprenticeship to a bookseller (where he was 'faithful' in service and regular in his habits). But the record contains a bit of characterization: 'He was a great questioner when young'; he discovered that it is 'fact' alone that one can 'trust,' and he always 'cross-examined an assertion.' In connection with reported sta-

bility and dependability the youth so characterized should probably be rated above 100 even if corroborative or detailed evidence of his activities is lacking."

For special purposes of research the total number of cases studied were divided into various groups and sub-groups and the ratings for them compared and their traits studied. The space limit for this article forbids a detailed review of these findings, but it may be interesting to quote a few. The following is a table of average ratings for the main group of eminent men and women classified according to nationality:

No.	Nationality	AI IQ	AII IQ
19	Americans	133	141
42	Germans and Austrians	140	152
96	English, Scotch, Irish	135	143
74	French	135	151
51	Other Nationalities	131	132

The author says that "national differences in brightness are not to be inferred" from these figures, as the "actual IQ difference between the groups representing various nationalities awaits a satisfactory method of equalizing the effect of the variation in the reliability of the data."

Of this main group of 282 geniuses 27 are soldiers, 13 artists, 11 musicians, 23 religious leaders, 43 statesmen, 9 revolutionary statesmen, 52 poets, novelists, etc., 43 essayists, historians, etc., 39 scientists, 22 philosophers. These groups are here named in the order of their IQ ratings, the soldier group AI IQ average being 115, AII IQ - 135, while the philosophers rank the highest, their AI IQ average being almost 155 and their

AII IQ a little more than 155. Interesting comparisons and conclusions may be made of this grouping. It is to be expected that philosophers should be the best thinkers, and also that they should begin very early to think for themselves. Their specialty is intelligent and independent thinking. Scientists come close to them in their more mature IQ but are nearly 20 points below them in their childhood IQ. Is it because they depend on facts for their mental activity and, as they have not yet gathered a sufficient amount of facts during their childhood, their best thinking does not manifest till later?

The following list of those of highest IQ rank as children gives food for further thought and research.

Name	Nationality	Profession	AI IQ	AII IQ
Jeremy Bentham	English	Jurist, philosopher	180	170
Thomas Macaulay	English	Writer, statesman	180	165
Blaise Pascal	French	Mathematician, philosopher	180	180
Johann W. Goethe	German	Poet, dramatist	185	200
Hugo Grotius	Dutch	Jurist, poet, theologian	185	190
Gottfried W. Leibnitz	German	Mathematician, philosopher	185	190
John S. Mill	English	Philosopher, economist	190	170

What could cause the more mature IQ of three of these to be so much lower than that of their childhood years? There were others in the total

list of 301 in the same category. And it may be somewhat surprising to readers that Shakespeare is not included in this list, since Goethe who is known

as the German Shakespeare is there. But a little reflection will recall that nothing is known of the early life of the great English playwright; and nobody of his time seems to have taken the trouble to look up his record

in early years even though there must have been many who recognized the greatness of his plays.

The following list, chosen somewhat at random, has varied interest:

Name	Nationality	Profession	AI IQ	AI IQ
Napoleon I	French	Soldier	135	140
George Washington	American	Soldier, statesman, president	125	135
Abraham Lincoln	American	President, humanitarian	125	140
Benjamin Franklin	American	Diplomat, scientist	145	145
Ralph Emerson	American	Essayist, poet	145	145
J. Sebastian Bach	German	Musician	125	140
Richard Wagner	German	Musician	135	150
Ludwig V. Beethoven	German	Musician	135	140
Michelangelo	Italian	Artist, architect, poet	145	160
Leonardo da Vinci	Italian	Artist, scientist, engineer, music.	135	150
John Milton	English	Poet	145	170
Francis Bacon	English	Philosopher, jurist, statesman	145	155
Charles Darwin	English	Naturalist, scientist	135	140
George Eliot	English	Novelist, poet, writer	150	150
George Sand	French	Novelist	150	150
Victor Hugo	French	Novelist, writer	150	170
Martin Luther	German	Religious reformer	115	145
Cardinal Newman	English	Theologian	155	155

One wonders about Francis Bacon. Was he underrated—a man who so changed the trend of philosophy, whose influence on scientific research was so marked? Were the records inadequate? But one must remember that these IQ's do not rate their later achievement. Darwin's and Lincoln's rating seem also surprising.

In this list we have a few whose more mature IQ, like that of Faraday's previously mentioned, is much better than the early one. The author has this to say about Bach:

In the case of Bach the disagreement among the raters resulted from the problem of weighing musical achievement. Although the correlation between musical achievement and intelligence is unknown, 125 appears a safe rating for the Bach of whom we have record. At the same time it is clear that this youth had many of the personal characteristics of the gifted—intensity and continuity of interest, ambition, independence, determination, and perseverance; and these were combined with achievement of a high order of musical composition as well as versatility and excellence in performance.

To what extent and in what way is genius dependent upon character, if at all? Are the two necessarily correlative? The traits of character mentioned in the foregoing statement about Bach are but a few of the 67 traits which these researchers sought

for in the study of these cases. The book contains some very interesting graphs of character profiles which reveal the strength (and weaknesses) of these geniuses when taken in groups according to their profession. Miss Cox's own conclusions are stated in part as follows:

We may conclude that the following traits and trait elements appearing in childhood and youth are diagnostic of future achievement—an unusual degree of *persistence*, tendency not to be changeable or *tenacity of purpose*, *perseverance* in the face of obstacles when combined with intellectual energy, mental work bestowed on *special interests*, *profoundness of apprehension*, *originality of ideas*, and the vigorous ambition expressed by the possession to the highest degree of *desire to excel*.

The appearance within the group of "most eminent" men of individuals who, according to the records, possessed in childhood intelligence somewhat below the highest order is explained by this conclusion: that high but not the highest intelligence, combined with the *greatest degree of persistence*, will achieve greater eminence than the highest degree of intelligence with somewhat less persistence.

This perhaps answers in part one's perplexity about the ranking in IQ of Bacon, Darwin and Lincoln, and others.

What part does heredity play in developing a genius? And what about the importance of environment and training? According to the modern

Behavioristic School of Psychology, environment and training are the most important conditions that make us what we are, that is, nurture rather than nature is to be recognized as the deciding factor in the choice of a profession. I believe the volume under consideration is an answer to the contrary. Miss Cox in her Conclusions, chapter 13, says:

The inheritance of a child of able parents is undoubtedly superior, yet it is not sufficient in itself to account for genius . . . there were other children of the same parents (of the geniuses studied) who did not achieve eminence equal to that of the peculiarly gifted member of the family. The individual is the inheritor of ability, but he is unique with respect to the physiological and psychological organization of his inherited qualities. A favorable ancestral background is a definite asset; yet the peculiar combination of inherited traits which make up a genius—the most favorable chance combination among many only less favorable ones—is an equally significant factor, and so an eminent man may be the son of a tinker (Bunyan), of a stone-cutter (Canova), of a mason (Carlyle), of a strapmaker (Kant), of a day laborer (Cook), or a peasant (Jansen).

The average opportunity of our young geniuses for superior education and for elevating and inspiring social contacts was unusually high. Instruction by leading scholars of the day and friendly association with contemporary notables were not exceptional experiences. The extraordinary training for leadership received by Pitt the younger, John Q. Adams, Niebuhr, and the Humboldt brothers; the specialized instruction of Mozart, Weber, Michelangelo, un-

doubtedly contributed to the rapid progress of these great men among the great. But again there were exceptions. The struggling cobbler Winckelmann was able to do little for his son who, none the less, became an eminent archaeologist. The opportunities offered to Faraday, Lincoln, or Blucher were apparently not favorable to success. Thus it appears that while individual chances for eminence are usually dependent upon favorable hereditary background and are increased by favorable opportunity, eminence is not a function either of heredity or of environment alone.

I believe a Theosophist would say it is a function of the Ego, the Real Self, who is alone responsible for the "peculiar combination of inherited traits" which make up his genius; and that there is no "chance" combination of these, as our author says, but that he, the Ego, is responsible for the combination. And it is he that can rise superior to both heredity and environment.

Other interesting comparisons are made by the author and may be made by the earnest researcher of the evidence given in the book, but these few must suffice for this article. For those who are interested a study of the book will prove valuable. Its price is its only drawback for many, viz., \$7.50. But it is certain to be in most public libraries, and, if not, a request to have it placed on the shelves will generally meet with a favorable response.

Character Engineering

The following notes are from an article on this subject by Dr. Albert Edward Wiggam, in the *New York Herald-Tribune*:

A great conference of America's leading educators was held in New York City in June to discuss this one question: "How can we build human character?" Many plans were presented, yet not a single person was bold enough to claim that he had any sure-fire method.

Nevertheless, I believe there is one man who has developed a method of character education that should be tried at once in every home and school and prison in the land. His name is J. Franklin Wright, D. C. S., of Detroit. The degree D. C. S., which appears after his name in "Who's Who," means Doctor of Common Sense, and was conferred by prisoners in the penitentiary at Walla Walla,

Washington, because of the good Wright had done them.

Twenty years ago Frank Wright was a switch engineer. Wright says that railway men in the West at that time were distinguished by their ability to swear and their reputation of never refusing a drink of liquor. Notwithstanding his Quaker training, Wright could reach the highest notes in the scale of profanity and he smoked an average of 22 cigars each day. Doctors told him he would die if he did not quit smoking and would likely die if he quit suddenly. Preachers told him he would go to hell if he did not quit swearing. He tried for years to quit both *gradually*, but couldn't. Nobody can. If you want to start a new habit, the only way is to start it.

One day Wright got the idea that living a life in which he was master of himself was much like the engines he understood so well. He said, "The engine is my will power, the steam is my desire, and the engineer is my

reason." So he went to bed thinking hard on the *reasons* for living without this hampering habit—reasons of health, nerves, money and dignity. Those thoughts so filled his mind through the night that the next morning, to his own astonishment, his desire for tobacco had simply vanished. It is a literal fact that when your mind is filled with the right course of action, thoughts of the wrong course simply get no chance for a look in.

In other words, Wright woke up to the fact—the soundest in all psychology—that the will is nothing but a set of habits, and that habits are just the things we think about, and that we can control our thinking. If you once see this clearly, you can control your life.

Wright tried this method on some friends and it proved successful. Later he tried teaching it to men in prison. He formed a "council" for the study of human engineering, and his organization became known as "The Pathfinders of America." His first council was in the State Reformatory at Ionia, Mich., with 600 inmates. During the first year, 320 were released on parole. Had the average record of that reformatory prevailed, 112 would have come back as parole violators. Only five did come back. The remainder became self-respecting citizens.

After seven years of such work among prisoners, somebody said to him, "If this works so well in prison, why would it not work on children in school? Why not prevent crime at the source?"

As a result, Wright got the privilege of talking to children in the schoolrooms of Detroit. During nine years since then The Pathfinders of America has reached 75,000 school children. Wright has an office staff in Detroit and a corps of trained teachers. He receives 5000 letters a week from school children and men in prisons. For 16 years he has been searching for some place where his philosophy would not work. It works just as well among the learned as the unlearned, the rich as well as the poor, the old as well as the young.

Then you eagerly ask, "What does Wright do to these people? We have lectured and warned our children, but with no such astounding effects."

But did you ever *council* with the child? You have no idea of the exciting effect this

has—this Pathfinder method of sitting in with the children on a discussion of their own lives. I have often seen children rise and cheer when a Pathfinder teacher came into the school-room. I will tell you why. The child does not have to pass an examination; nobody is going to scold or criticize or give marks or grades. The child is *free*—free from fear, free to be himself, and when you free children to be themselves they throw their whole souls into whatever they are doing.

Parents are handicapped—they are the big guns and the child inwardly rebels. The Pathfinder philosophy teaches the child how to form his own habits and not rely on father or mother nor anybody but himself. Indeed, Wright goes farther and gives the child a group of high-powered thoughts—thoughts about Courage, Duty, Coöperation, Love, Responsibility, etc.—which become a part of his innermost being, the directive force of his subsequent actions. . . . As long as a man thinks of taking a drink and nothing else he is going to take a drink. Nothing can stop him except *another thought*. But just as you are about to buy a Cardinal, you remember the Belmont makes more miles a gallon. Economy is the important thing. Now "miles a gallon" has you in its grip and you are certain to buy a Belmont. So you go, and so everybody goes through life, acting on the most persistent, insistent thought, always.

Each human being, Wright teaches, has just so much time and energy to spend. And life is just a big store with the price tag of everything tied to it. Those who ask *is it worth the price?* build up will power, right habits of thinking—in short, character. If you have right thoughts in your nervous system you will *without effort* decide on something worth while, something with a good price tag on it.

Back of Dad Wright all these years has stood Mr. Joseph Boyer, president of the Burroughs Adding Machine company, who has furnished the funds. Some day Detroit will build a monument for Joseph Boyer and another for J. Franklin Wright who has developed a practical system for showing men that right doing is just *reasonable* doing and that the only morality which will stand up teaches men how to plan their lives intelligently as an engineer plans a building.

Meditation

In order to build up this creative side of the intellect, there must be solitude, there must be time for thought, time for gathering, time for contemplation, time for dreams, time for meditation.

—Krishnamurti.



The Return of Conan Doyle

In the January number of the *Cosmopolitan* magazine there is an article by Mr. Harry Price, Founder and Director of the National Laboratory of Psychical Research (London, England), which gives a very full report of an interview with the late Sir Arthur Conan Doyle at the home of a medium in London. Those of us who knew Sir Arthur have little doubt that it was a genuine manifestation. The following are some high-lights of the interview:

Short of the recognizable "direct voice" of Sir Arthur which some trumpet mediums claim to have produced, the sole test of authenticity lies in the *evidential* value of the alleged messages. Unlike a physical medium whose phenomena can be measured and weighed (usually they are weighed and found wanting) in the laboratory, one has to depend on what I will call circumstantial evidence in the case of a mental medium in order to arrive at a conclusion regarding the genuineness of the messages received. Therein lies the difficulty of dealing with subjective phenomena.

I was so intrigued with this question of Sir Arthur's "returning" that I decided I would make the test for myself under conditions as perfect as circumstances permitted. I decided I would find the best possible medium for my purpose—and see what happened. . . .

After careful consideration I chose eventually a medium who, I thought, would fulfill the conditions I had laid down. The medium's name is Mrs. Eileen Garrett.

I chose Mrs. Garrett for the following reasons: (a) She is not a spiritualist and does not become emotional; she takes an academic interest in her powers, but has no explanation to offer concerning them; (b) Not the slightest suspicion attaches to her name or integrity as a medium and she has achieved some brilliant successes; (c) I had never previously sat with her, so that she had no experience as to what I might do or say at a séance; (d) Sir Arthur Conan Doyle was a friend of hers and Mrs. Garrett has frequently sat with him; I

thought this fact might help matters; (e) No conditions are made as to what a sitter may or may not do at a séance with Mrs. Garrett, and everything is informal. . . .

I invited Mrs. Garrett to give a séance in my laboratory on Tuesday, October 7, 1930—exactly three months after Doyle's death. I said that a friend of mine, Mr. Ian D. Coster, of New Zealand, would like a sitting with her and that I should be there. Not the slightest hint was given as to who we hoped—or expected—would come through, and during the séance I studiously avoided thinking of Sir Arthur, so that telepathy would not play too great a part.

Before I describe the séance I must briefly state what my relations were with Doyle. We were diametrically opposed as to the causation of psychic phenomena, he championing the spiritualistic hypothesis, while I put forward the animistic theory as an alternative explanation. I insisted that mediums should be tested scientifically by instrumental means; Doyle was content to forgo any proper control of a medium and accepted spiritualism as a religion.

The séance (with Mrs. Garrett) commenced at three o'clock in the afternoon, my secretary (responsible for the verbatim shorthand report), Mr. Coster and I being present.

The medium sat down in an armchair, the sitters taking their places at a table in front of her. The séance was held in full daylight.

It was now three-forty-five, and the medium appeared fast asleep, and was breathing heavily. I was beginning to wonder whether the séance was over and feared my experiment had failed. Then the medium gave a violent clonic movement, and Uvani (her control) said:

"An elderly person here saying that there is no reason in the world why he attend you, but he has got here an S O S sent out to him, to be precise, five days ago." It was exactly five days previously that I arranged the séance.

"It has been in the back of your mind since then. He says many called but few have been answered, but since you are anxious he is coming to speak to you. He is tall, heavy, has difficulty in walking, is amusing, and at times very difficult. He will talk a lot—but on the other hand can remain silent. Has almost a threefold personality. Has strong desires to do things; dreamy, content to sit and dream in garden

and do nothing. But is a fighter—underneath child-like, amusing and whimsical." An apt description of Doyle. . . .

The medium's voice suddenly changed. "Here I am, Arthur Conan Doyle. Now, how am I going to prove it to you?" If this were really Doyle, he would know that I should require absolute proof of his identity. I remarked that I was very pleased to get in touch with him.

Doyle: I myself did not recognize the difficulty there would be in getting through this wall or "density" that stands between us. I am *within* a slower system, but *outside* your sympathetic system—if I can geographically explain myself. I would like you to know my location—that I am in a nebulous belt lying outside the earth's surface and having life and being because it is of the same structure and matter as the earth itself. I am in no doubt as to my geographical position.

(Sir Arthur spoke rapidly, which made it difficult for the stenographer. I again remarked that I was pleased that my old antagonist had come back.)

Doyle: No reason why you should be. It was your fault that we disagreed.

Price: We were working with the same object in view, but in different ways. I am trying to arrive at the truth. . . .

Price: Directly you passed over and ever since, from all over the world I have had reports of alleged messages from you. Are these messages genuine?

Doyle: You will continue to have these messages. When you pass over, unless you hurry up and leave your records firmly affixed to the wall of public opinion, the subconscious working of crowd hysteria will not have much to go upon; but if you busy yourself as I did, then you, too, may be well represented.

Price: That is a very ambiguous answer. I again ask: Were all these messages true, or did some of the mediums—?

Doyle: I would go so far as to say that I have been in their thoughts, and you will agree with me that I did not always realize how much of the subconscious can be mistaken for reality. If you ask me deliberately if it were I speaking, then I say "No." But all the world knows that I survive, and I should expect my friends and acquaintances to believe that I were talking to them.

Price: What form would you prefer your memorial to take? There are schemes afoot for the perpetuation of your memory in the form of a printed volume; there is also a scheme for a home or training school for mediums. What is your own wish in the matter?

Doyle: I am answering you quite candidly; this would be my wish: I need no volume that I have not written myself. It might lack some of my own artistry. (He laughs.) For the second reason, I would entirely dispense with any memorial. It is not part of my plan that my name should be given to anything. If, on the other hand, they think they owe something to the idea of survival, then they can endow a

school or place where sensitives could be—I do not say trained, it is a word I dislike, but a school where they would be looked after—not developed, but examined most rigorously by the people who understand these things or are interested, so that we might get a clean, healthy, good, wholesome body of workers not taking unto themselves anything in glory, but permitting themselves to be placed in the hands of the scientists who can vouch for the truth of survival as nothing else can. But I do not want it endowed in my name. It would give me no glory, but I should then be very happy.

Price: A month or so before you passed over you wrote a letter to the *Evening Standard* praising the work that the National Laboratory is doing, saying that it ought to have been done a long time before. That was a nice letter and I appreciated it. Do you still consider that the scientific investigation of phenomena is necessary, or as necessary as we think it is? You know the spiritualist point of view?

Doyle: I cannot help thinking, my dear Price, that after many years' study of spiritualism, I have definitely come to the conclusion that before you get a sane, sound, sensible man to take hold of the thing and lead it to our goal, which is world knowledge, you need the most rigorous care from the scientific point of view. It is far more difficult to establish a fact than it is to advertise an illusion. . . .

Price: Can you tell us anything of your life; of your present condition?

Doyle: I think that, as a matter of fact, when I say that I am living in a world considerably like the one I have left, people will be surprised. I find myself doing many of the things which I did here. I find I am living in a world as dark as that which I have left, more's the pity. It is a country where pain is forever ended; where emotion is born a thousand times stronger; where inspirations reach me much easier. I find myself in a bodily state. It is a world where the sinister life is still to be dealt with. This is neither heaven nor hell. It is a combination of both. Believe me, it is only the beginning. I understand that it tends to confirm the theory of reincarnation and the soul goes through many phases. It is really the soul of me in bodily form. The scientists will disagree with me, but I am still "material," and so long as I am material, I feel myself the man I was on earth.

Price: You often go back to Windlesham and commune with your widow and children. A short time ago, Lady Doyle saw by the Sanctuary, your—

Doyle: Where I am buried.

Price: She saw a white dove. She stated that a dove had never been seen in the grounds before, and that she is convinced that it was an emblem of yourself.

Doyle: That is not true. Dove it may be, but it was not anything materialized. My dear wife is a clairvoyant but has not always been a visionary. One has to remember, too, that she has a beautiful soul. It is a pictured fancy given to her as a symbol of something that she is identifying with me—but it is no ex-

planation of my state. I am in clear and close contact with my wife. I think all my friends have been a little careless. Many of them have felt that they have been in contact with me, and have written to my wife on that point. I much prefer to communicate with my family in the privacy of my own room.

Price: What do you think will be the future of spiritualism? Do you think it will merge with the scientific?

Doyle: It is only a cycle and will repeat itself again and again and again in the world. But I am convinced that the aims of spiritualism will be realized by a great scientific explanation.

Price: Professor Julian Huxley says that religion will eventually devolve into a science.

Doyle: It will. As man becomes more freed from fear of complexes and is in closer union with the universe, he will understand the absolute reality of life, which is not religion. All religion must be allied with scientific facts. All "religion" will die as it has died in all the annals of history. I have a slightly different outlook from that which I had on earth. . . .

Price: Is it possible for you to know if some of the mediums are genuine, or partly genuine, or some fraudulent?

Doyle: There is a medium (method?) in the world, from what I know now, that is able to get clear admission into our life. To produce an instrument as sensitive and as human as a medium which will, one day, be recording our thoughts and expressions in the same way you do now is an absolute possibility and will be accomplished. If properly directed, this instrument will take the place of mediums who, if not definitely controlled, must of necessity unconsciously produce what is in the cosmos about them. If I had my way in training mediums I would do it differently now. The last thing I would get them interested in is their object. In fact, I must feel inclined to put them under hypnotic influence so that they would not know for what purpose they were used. I see this more clearly now than I did when I was working from your side. Remember, now I am seeing from the two sides and have no doubt about this statement. The memorial you spoke about, it would be well if they would take this factor to hand and give the sensitives all knowledge on this subject; then, perhaps, you will get a clear delivery; it is necessary. No message but is not changed a little.

I echo Doyle's hope that we shall meet again in the séance room and that he will tell me more of the life he is living in that place "whose portal we call Death." Whether it is in reality the spirit of Doyle, or if it be that I am "tuning in" to his ego or personality which, earth-bound, is lingering here awhile, I shall be satisfied if I can but shed one tiny ray of light on that great mystery which for nearly two thousand years the world's most brilliant intellects have been trying to elucidate.

Songs To Celebrate the Sun

By Malcolm Schloss

(Published by New Life Associates, for the
North Node Bookshop, New York.)

We share in the delight of many readers over these lovely bits from the light of genius. They bring the deep complexities of being into the simplicities of faith, joy, life.

The foreword tells the purpose of their coming into being:

A few people will love these poems, and they are being published for those few. They will understand them, not as the deliberate creation of one whom they know as Malcolm Schloss, but as living seeds from the Tree of Life, which have somehow found their way into his heart and taken root, later to grow and bloom and bear fruit in his mind.

They will understand that all inspiration is like that. One withdraws from the world of appearances into the world of essence, where one finds a seed, which, taken to one's heart, becomes—perhaps at once, perhaps long after—a poem, a play, a novel, an invention which will benefit mankind, or a noble action which will be unknown to any save the actor.

That these poems may in some way help to draw their readers into this world of essence, there to find the inspiration which is each one's own and be led to the creation of new things of unexampled publication and the hope of him who must be known as their author.

Some of the jewels follow:

Michael, Lord of the Sun

Michael was a big boy
When I was a little;
He made a bright light
Right in my middle;
He gave it power,
He made it shine,
And everyone who saw it,
Thought it was mine!

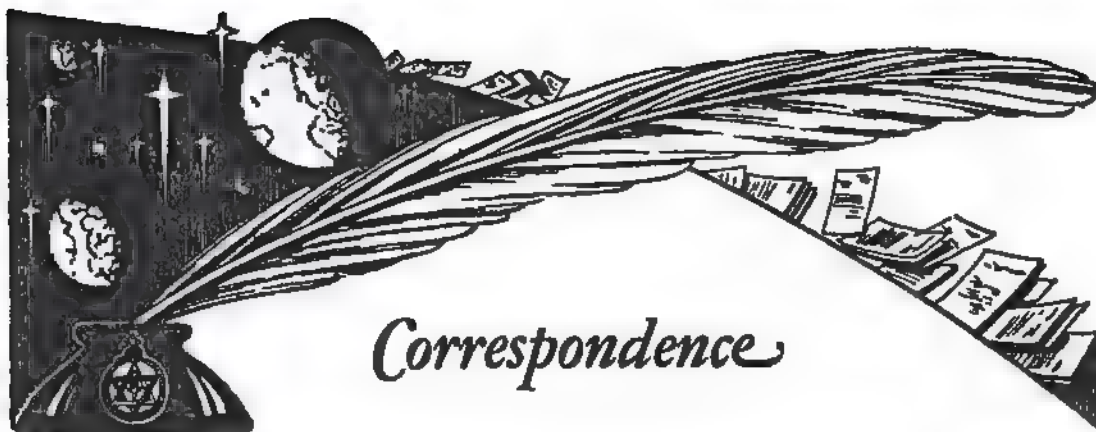
My Companion

My most intimate companion
Is One I've never seen,
But He has been where I have been
Wherever I have been.

He thinks my thoughts, He speaks my words,
Performs my acts unseen,
For He has been what I have been
Whatever I have been.

A Mystery

Some one gave a rose to me,
And on the rose a golden bee,
And in the rose a mystery—
Guess, what can the mystery be?



Correspondence

[This new Department will be devoted to letters and reports from different Sections, and to constructive suggestions from Lodges for propagating Theosophy. Correspondents are requested not to send in matter of a destructively critical or personal nature.—*The Editor.*]

No Overlapping of Spheres

DEAR FRIENDS:

Having carefully read the editorial in January *World Theosophy*, I am highly elated at all that is recorded therein. Henceforth we are to have a great magazine devoted to human evolution by presenting the Divine Wisdom in its numerous ramifications and in a manner that will appeal to the great army of enquirers which constitutes a large majority in the Race today. This demand as yet has hardly been approached, surely not adequately met.

Also we are to have a great magazine devoted to presenting the more abstruse deliberations of advanced thinkers and students. A work that by its very nature cannot be expected to ever become popular to the extent of making a universal appeal to the laity, hence its appeal will more appropriately be confined to the ones who care to delve deeply into the mysteries of Life and Consciousness. This later will be like the high pressure transformer that brings the high tension currents from the great generator at the falls down to a voltage that can be applied over the field generally. The former will be the one that will effect the general distribution.

Certainly there should be no overlapping of spheres of activity, no infringement of territory or competition (between the *Adyar* and *American* publication), but quite the reverse. One dealing with the deeper side of the subject will draw the primary Rays from the Sun, the other will take these Rays and distribute them in a diversified form by which the popular demand may be nourished and provided with its very life blood. The near future may see many attempts by others to cultivate these same fields in areas that they deem not sufficiently taken care of as yet and God speed their efforts so long as they are well motivated and not actuated by pride or desires for aggrandizement. Also many of the present publications that are making an appeal to the altruistic in human nature will profit and extend their appeal or enlarge their horizon through the influence

established by these two leading lights in their respective fields.

May no thought of duplication be directed to either of these most useful instruments for human progress either by the workers within or the army of readers without. The usefulness of both would be limited, whereas humanity needs the liberation of more useful efforts and not the crippling of anything useful at so important a time as the present.

May your most excellent work go forward with ever increasing strides along the lines already laid down. It is very plain that you have found your work, have taken your place in the Sun, there is none to do it better and the world is in sore need of such service as it has never before.

Fraternally yours,

CHAS. E. EDGAR,
Ocean Park, Calif.

Mental Hygiene

DEAR EDITOR:

Your review of the work of *A Mind That Found Itself*, by Mr. Beers, the founder of the modern Mental Hygiene Movement, encourages me to send you the report of the splendid work of this State (New York). Surely all Theosophists here and in other States and Countries will be interested in learning how this great humanitarian work is carried out here:

"The New York State Department of Mental Hygiene conducts 14 civil State hospitals for mental disease, 4 State schools for mental defectives, 1 State colony for epileptics, and 1 State psychiatric institute and hospital for research and teaching.

"In order to relieve the overcrowding and to provide for the natural increase of patients, the Department is building new institutions as follows:

"Rockland State Hospital, near Orangeburg, Rockland County, to accommodate about 4,000 patients.

"Pilgrim State Hospital, near Brentwood.

Long Island, to accommodate about 8,000 patients.

"Wassaic State School, at Wassaic, Dutchess County, to accommodate about 3,000 patients.

"Other construction work is to provide additional accommodations for patients and employees is being carried on at several existing institutions. On July 1, 1929, the contracts on which work was progressing amounted to over \$30,000,000.

"Patients in State hospitals are given modern hospital treatment for physical diseases and defects and in addition are given special treatment for their mental disorders.

"Upon admission to a State hospital each patient is given a thorough physical and mental examination, the diagnosis is made and appropriate treatment is instituted. Specialists are employed for the treatment of diseases of the eyes, ears, nose and throat and for major surgical operations. Competent full-time dentists are employed to treat the teeth of patients. Special treatment, including the use of water, light, heat and electricity is given when indicated.

"In the mental treatment of patients occupation occupies a prominent place. Each state hospital has a well-organized division of occupational therapy and a large part of the patients are treated therein. Systematic physical training, including gymnastic exercises, drills, games, etc., constitutes an important part of the occupational treatment.

"The treatment of mentally defective patients in a State school is designed to fit them for usefulness either within the institution or in the community.

"Upon admission each patient is given a thorough physical and mental examination. Physical defects and diseases are treated as in State hospitals. The higher-grade children are taught to read and write, but the emphasis in the school work is placed on manual and vocational training and the inculcation of proper social habits. After the child has learned to work with a fair degree of efficiency he is placed in an institutional industry or in a colony and his training in useful lines of work and in social adjustment is continued. Many of the boys become good farm laborers and many of the girls learn to render satisfactory service in housework or in mill work.

"The general treatment of epileptic patients in Craig Colony is similar in many respects to the treatment given patients in State hospitals. The patients in the Colony receive in addition special treatment for their convulsive disorders. Diet and habits of living are regulated and medicines are given as indicated. School work is provided for the children of school age and occupational therapy is used for those physically able to participate therein.

"With the hope of checking the increase of patients in State institutions and of lightening the burden of the people of the State, the Department of Mental Hygiene has established a Division of Prevention. This division conducts clinics and is carrying on educational work as outlined below:

"The Division of Prevention operates two

types of clinics, known as State hospital clinics and child guidance clinics. The former are conducted for the benefit of persons suffering with nervous or mental disease and as an aid in reestablishing paroled and discharged patients in their respective homes and communities; the latter are conducted for the examination and treatment of problem children. Clinics are held in over 100 cities and villages of the State and were attended by over 23,000 persons in 1928.

"The Division of Prevention is disseminating mental hygiene literature in large quantities in the form of leaflets and pamphlets. In circulating these the Division has the coöperation of parent-teachers' associations, welfare organizations, social clubs, etc. The Division provides speakers on mental hygiene topics for luncheon clubs, women's clubs, and many other organizations. For the training of teachers in the principles of mental hygiene, several physicians of the Department are giving lecture courses in normal schools and colleges.

"Requests for mental hygiene literature should be sent to the Department of Mental Hygiene, Albany, N. Y."

—G. F. W., *New York*

Their First Congress

DEAR EDITOR:

On October 8, 1930, at Lima, Peru, members of that Section held their first Theosophical Congress. Eight Lodges participated, including a foreign one, "Ecuador," from the country of the same name. This new lodge has been established only a short time, and it is very significant that it has joined the Peruvian Section, because Ecuador and Peru in prehistoric times were under one ruler, Emperor Huainacápac, though they later had many differences.

During the preliminary session an informal discussion took place about the manner in which many human problems may be solved from the point of view of Theosophical doctrines.

A cablegram greeting was sent to our President, Dr. Annie Besant, and to Mr. Jinarajadasa, who founded the Peruvian Section during his last trip to South America.

The Convention resolved to recommend to the different Lodges to do their best, in propaganda as well as in action, in order to bring their Indians closer to modern civilization.

National Secretary, Dr. Benavente Alcazar, was reflected amidst unanimous applause and recognition for his work, and was also chosen as delegate to the next convention of the South American Theosophical Federation, to be held at Montevideo during the Holy Week of 1931.

A note of fraternity was voted the Spanish Section for their helpful sympathy so often manifested, and because of the bonds of racial and cultural inheritance. A tribute of homage was also accorded to the "Liberator," Simon Bolívar, as the elevated spirit who ever longed for brotherhood among the American nations.

A very interesting proposition of the National Secretary related to the founding of

the "Theosophical Home," center of all Theosophical activities in the locality. The cultural aspect would receive special attention; fundamental courses in medicine, psychology, dietetics, education, languages, and fine arts would be given. And the Library might have not only Theosophical books, but also books on social science, philosophy, art, religion, and so on, and should be open to all. The project of a "Children's Home," later proposed and accepted, will be considered as an integral part of the Theosophical Home.

One Lodge in the country is endeavoring to establish there the "Theosophical village" as a peaceful and spiritual refuge for anybody who would like to dedicate himself to study and meditation.

CONGRESS SECRETARY,

Lima, Peru.

Dr. & Mrs. Arundale at Dunedin

DEAR EDITOR:

We have enjoyed a bright and busy time since the arrival of Bishop and Mrs. Arundale, Mrs. Gardner, and Miss Parker.

The party met Lodge members in the evening of the same day, October 28th, and received a generous welcome. Dr. and Mrs. Arundale were recognized not only as friends, and people of culture, but as bringing with them brotherly kindness, lofty emotion, noble thought, and above and beyond these things, the flow of the divine energies, the power, the wisdom, and the loveliness which make of these their channel—bringing this priceless gift not merely to Lodge members but to all Dunedin and the region round about.

On Wednesday His Worship the Mayor, in full regalia, tendered a Civic Reception to them. Many representative citizens were present at this function, though the customary hour of noon made it impossible for many more, equally interested, to attend, notably the Labor section of the community. The Mayor struck the note of India, and Bishop Arundale spoke on some features of the present situation in that country. Mrs. Arundale also said a few words in response to his Worship's personal request, addressing specially the women in the gathering. In the evening Dr. Arundale delivered an address on "Right Education"; the Theosophical Hall was crowded, and quite evidently the Theosophical attitude to the upbringing of the young impressed the audience. Both the Reception speech and this address were well reported. Dunedin journals being markedly catholic in taste and scrupulously fair to publicists.

On the following day, Thursday, Mrs. Arundale addressed a numerous audience, most of those present being women. She dealt with matters centering in the Mothers' Thought Guild, and aroused much interest. At night there was a private meeting.

Friday, a specially busy day, was disappointing as to weather, which was dull, coldish, and for some hours rather wet. The party

was entertained at luncheon by the University Club. Dr. Benson, Chairman of the Professorial Board, presiding. Bishop Arundale, by request, dealt with India's problems in the after-luncheon talk. The University of Otago had just ended its session, and no mass meeting of students could be arranged; the Home Science Faculty, however, was still at work, and Mrs. Arundale visited the Department and addressed the students.

Mrs. Gardner also gave a lecture, on "The Soul of America," which was received with much enthusiasm by a very large audience.

D. W. M. BURN,

Dunedin, N. Z.

Mrs. Ransom's Lecture

DEAR BROTHERS AND SISTERS:

The outstanding event of the month in the Central South African Section was Mrs. Ransom's lecture on the significance of Dreams. There was a record attendance, the Hall being crowded, and it did one good to see so many present. The lecture itself was pregnant with useful knowledge and students of psychology found a rich harvest for their sickles. After traversing the history of dreams through Biblical times, showing how throughout the history of the World dreams, portents, visions, were ever looked upon as important factors in the lives of men, Mrs. Ransom came down to modern times when the position was to a large extent reversed and the tendency was to brush them aside as the result of indigestion, and overwrought imagination or a nervous system that required toning up. This conception was wrong for there was available a whole mass of evidence to prove beyond doubt that dreams were actual experiences on inner planes which lay just beyond the threshold of the physical. Here in these shining worlds man, through his finer bodies gathered experience as he would gather it here on earth. But owing to the intractability of the brain which had not been trained to respond to the higher vibrations of the other worlds, the knowledge was distorted, fantastic, vague or grotesque according to the conditions or circumstances of the dreams. Very often memory was completely absent. Interpretation was therefore a difficult and even impossible matter. To those who wanted to follow the question up she advised the discipline of the bodies in a clean and wholesome way and the careful training of the senses to respond consciously to the highest. A good plan also was to keep a note book and pencil by one's bed and in it to record immediately on waking one's impression from dreams. . . .

The concert arranged by Mrs. Seymour-Hall was an artistic success, though not so successful financially. . . .

Sincerely yours,

C. E. GYDE,

President of the Theosophical Society of Central South Africa.

As Others See Us

(A few letters taken at random by R. A. from among hundreds.)

I am always delighted to see the magazine, which is a credit to you from every point of view—in production, printing, and literary matter.

F. H. A., *Oldtown, Ireland.*

We sincerely hope that the slight change in name will in nowise diminish financial support nor the mission of good the magazine was to accomplish as *The Theosophist*.

Our Karma having side-tracked us, so that we are not near a Theosophical Lodge, this magazine is like water on the desert to us—and if our means would allow us we would have it sent to all people that we thought had power to appreciate it, or even some of it.

MR. AND MRS. H. R. T.,
Toppenish, Wash.

I sincerely trust that enough support will have been received from the various sections, so that there is no danger that through lack of support you are obliged to discontinue the issue of this excellent magazine, which I always read with great interest, as it contains very valuable information, and through it we are kept in touch with what is going on in other parts of the world.

J. J. v. G., *Pretoria, S. Africa.*

As I enclose my subscription for your magazine, I am mindful of the many times I have intended writing you and telling you how much I appreciate the wonderful work you are doing. The magazine is a gem.

MRS. I. S. D., *Seattle, Wash.*

Enclosed please find cheque for the renewal of my subscription for the year beginning January, 1931.

The magazine is growing better with every issue, and I could not do without it. Congratulations to you, and best wishes for future success!

L. W. S., *San Francisco, Calif.*

It is delightful of you to make such a success of the magazine. It is really very good, I think.

A. J. W., *Adyar, India.*

The magazine keeps up its standard splendidly. Thank you for all you do for us in that way!

E. M. W., *London, England.*

I want to congratulate you upon the especially fine number of the current month's magazine. Always good, it seems that this number is even better than any copy I have seen.

J. A. W., *San Fernando, Calif.*

The January number of *World Theosophy* has just arrived, and this number of the beautiful magazine seems more wonderful than any of the others—if such a thing could be. The variety of worthwhile material with which you fill this great magazine each month is amazing. I could not do without it and wish to thank you for keeping me on your subscription list.

I am sorry to be late with my payment and had hoped by this time to be able to order an extra subscription for our local library. I shall certainly do this within a very short time and hope to do so soon enough to include the January number.

Sincere good wishes for your continued success in the great work.

E. B., *Flagstaff, Arizona.*

I enjoy the magazine very much, and hope, for both my own sake and others, that it will weather the bad times and prosper.

E. A. S., *Eastbourne, England.*

We hope to be able to send a small gift, after two or three months, and will do this with pleasure, because we are sure of the wonderful influence of this excellent magazine.

M. and S. A., *Manapla, P. I.*

I hope your magazine will go on for ever! It makes me so happy to read its contents—it has filled me with a longing for helping, loving everything, to send out good, kind thoughts instead of revenge and hatred.

H. D., *Chicago, Ill.*

With the renewal of my subscription, I take the opportunity of expressing my great pleasure and benefit from your magazine, and a real pride in it. Its character and qualities in every way are such that it may be read and enjoyed by thinking, discriminating people. Almost best of all, to me, is the manner in which our great teachings are presented, and I use articles from it in my classes in Theosophy here.

If I could afford it, I would like to pay to have a copy sent monthly to the local Public Library, where it would do good work, I believe.

I. B. W., *Santa Ana, Calif.*

I have just received the January *World Theosophy*, and I write at once. Of course, I want to go on subscribing for a magazine which I consider much needed, and I do hope all your subscribers will think as I do!

Heartiest good wishes for the success of your good work.

M. P., *Ojai, Calif.*

Viva World Theosophy! My subscription and my contributed articles should accrue to the new venture.

H. S., Cardiff, Calif.

I am wishing you success! I trust that the magazine may have power to continue. I am an old lady, with no income, dependent, but if it were possible I should help you all I could.

M. M. J., Venice, Calif.

With a new name, may "our" magazine do even greater things than it has in the past. I am sure every reader realizes it will be a complete success. It cannot be otherwise with such a world of vital material within its covers.

E. J. H., Calexico, Calif.

World Theosophy is even more than ever attractive in its new dress. My judgment says that it is destined to become a powerful magazine with an extensive circulation. We will all help in every way we can. Good luck!

E. C. F., Los Angeles, Calif.

I am enclosing a cheque for six months' subscription to the magazine *World Theosophy*. I do not feel that I can afford a year's subscription at present, but by June will no doubt be able to send the balance. I do not want to be without my magazine, as it has become a necessity to me.

T. G., Palo Alto, Calif.

So many times I have wanted to write to you, to tell you how much my husband and I enjoy the magazine. We are neither of us members of any Lodge, but I think we are both Theosophists to a certain degree.

I enjoy all your articles, especially those along psychological lines and the recent ones concerning anaesthetics.

From my heart I congratulate you on the success of your magazine.

M. B. O., Pasadena, Calif.

I wish to assure you that I am most pleased to have you keep my name on your subscription list for the new magazine. I became a subscriber to *The Theosophist* only last fall, but have been perfectly delighted with the three numbers I have already received. Not only that, but I took the November and December issues down to Indianapolis, at holiday time, to show to my sister, and she was so pleased with what you are offering in them that she wishes to have the magazine for herself. So I am asking you to send *World Theosophy* to her beginning with the November (1930) number. I am enclosing my cheque, for it is to be a gift to her from me.

Will you allow me to say that your thoroughly Theosophical way of handling this very difficult matter concerning the change in the publication center of *The Theosophist* has been a delight to my soul?

M. H., Sterling, Ill.

I enclose cheque to pay for a renewal for two years. I have received much in the way of inspiration and knowledge from this magazine during the past year. My best wishes for its continuance!

D. W. C., Oakland, Calif.

I wish you much success and trust that under your able guidance the magazine will continue to fulfill its mission in the world.

C. de C., Sao Paulo, Brazil.

There is great need in the world for just such a magazine, and I know that with the increasing tolerance, understanding, and Truth that emanate from its pages, it will prove an inspiration to all who read it.

M. W. H., Deerfield, Ill.

It is an excellent magazine, and worthy of the Society. Out of my eight monthly copies, to which I subscribe, seven go to Public Libraries.

I was very pleased to read your article in the October issue on "Theosophical Coöperation." You have hit the nail on the head in this as far as the immediate issue for us is concerned. I do hope matters will mature definitely towards unity and mutual helpfulness amongst all sections of Theosophists.

E. W. B., Birmingham, England.

World Theosophy came today, and I just have to write you at once. Just for interest's sake I tried the name by a number system. *World Theosophy* equals 5, which is interpreted as "Expansion, understanding, inclusiveness, increase, justice, etc., symbol Jupiter."

I. S. D., New Orleans, La.

I want to tell you how very much we enjoy and appreciate the magazine. To my mind—and I have heard similar comments—it is the best magazine published in America today.

A. deF. C., Seattle, Wash.

All good-will for the immortality of *World Theosophy*!

L. S. K., Phoenix, Ariz.

We hope for the magazine to continue in America. A good name. A good magazine.

E. A., Detroit, Mich.

I am glad to do something for the magazine—it is so splendid, and we enjoy every issue—and look forward to its coming. I want it to help spread Theosophy, as its teachings have done so much for me.

C. U., Chicago, Ill.

It is a delight to pick up the magazine, knowing that "Contributions criticizing individuals, or otherwise of a personal controversial nature, are not desired." Hurrah! Ever may it have "an angel's tongue, which knows but praise."

G. C., Katoomba, Australia.



Out Of The Everywhere

Color Psychology

The person who delights in color (and most persons do; the rest should) is having his taste gratified; for, as Jerome Beatty says in the *American Magazine*, the craze for color is "putting the rainbow to work." We reprint some of his most interesting remarks and suggestions:

Already, in New Orleans, merchants on Baronne Street have colored their sidewalks green to attract attention to their stores; with such success that the merchants on Canal Street, in the same city, will meet competition by painting their sidewalks red! A few enterprising villages in Texas and California are coloring their pavements so that tourists will remember the towns. Soon, highways leading to cities may be painted in distinctive colors. We may read advertisements which bid us, "Follow the Green Line to Los Angeles!" or "Take the Red Route to Miami!"

But that isn't all. A movement is afoot to persuade Uncle Sam to color paper money—one-dollar bills, green; five-dollar bills, yellow; ten-dollar bills, blue; and so on—to make it easier for bankers and the rest of us to count our cash. Office buildings are beginning to appear in coats of varied hues. Even tombstones are to be adorned with outdoor, woody colors to beautify the cemeteries. . . .

Color, and more color! Where will it end? Is America going color-mad?

Not going mad. We've just been there, raving in an orgy of reds and yellows and blues. But now, the experts say, we're recovering our sanity. True, we're going to have more color than ever; but it will be the right color in the right place—not slapdash over everything. . . .

Then the scientists got in a word. They pointed out that color was like medicine—valuable when properly prescribed. The department stores and the lacquer companies and the manufacturers breathed a great sigh of relief.

So now has come the sane use of color.

But just what are the right colors? What constitutes good taste in their selection and combination? How are we to be guided in their intelligent use in decorating the home, selling merchandise, or choosing our furniture or clothes? Here is where the scientists come in. They have established certain fundamentals which can serve as helpful guides.

For one thing, psychological tests show that every color has a decided emotional effect upon us. Like music, color influences our moods and our lives more than we guess. Experiments by Matthew Luckiesh, Director of the Lighting Research Laboratory of the National Lamp Works, have revealed, for example, that colors may be pleasing, sickening, stimulating, neutral, subduing, depressing, warm, cold, weak, cheerful, agreeable, or unpleasant.

Red, orange, and yellow, Mr. Luckiesh finds, are exciting or stimulating. Scarlet or orange-red give the most exhilaration. Red may be loud or passionate and it may suggest anger, bravery, or blood. When it is yellowish it may make you feel hot; when it is deep red it may calm your nerves. Orange is warm. If your spirits are low and you need warmth and stimulation, orange may bring comfort. If not, it may irritate you. Yellow likewise arouses warmth and cheerfulness, but a greenish yellow may be sickening, and it may suggest jealousy or cowardice.

Green, yellow-green, blue-green, and greenish blue are neutral and quieting. Green especially may make you feel at peace with the world, for it is neither cheerful nor sad.

Blue, violet, and purple are subduing or even depressing. Violet is likely to be gloomy, while blue is cooling and sobering. . . .

Intelligent selection of color can be applied almost anywhere in making existence more enjoyable. See how it works out, for instance, in home decoration. Here are a few hints from the experts:

Since red and orange are hot colors, keep them out of the kitchen except in a few spots—such as a refuse can or a stool, where they will heighten the effect of a cool color scheme in, say, blue or green.

If you wish to add warmth and cheer to a large, dreary room, some tone of red or of yellow will do the trick. These hues may seem to bring the walls nearer to one another, making the room cosier. On the other hand, if you want to make a small, hot room seem larger and cooler, decorate the walls blue, green, or gray, or a combination of them. They make the walls seem more distant.

Use warm tones in north rooms; cool tones in sunny rooms.

A bedroom should seem cool and restful, and still be cheerful. For this an effective combination is cool blue or green walls, with woodwork and ceiling in cream or ivory, both of which are light tints of cheerful yellow.

In any room, avoid colors which absorb

light, such as dark brown or deep red. They are not only depressing, but they make it hard to illuminate a room, day or night. Any tint of yellow will reflect the most light.

Use more color in winter to keep the family cheerful. One authority suggests that offices and stores should be painted twice a year. As summer ends, the walls and fixtures should turn toward warm colors. In spring the surroundings should turn to cool, refreshing tints that will keep the minds of the workers on their business.

In short: A room should be a beautiful room, not just a place that houses an attractive piano, or a distinctive rug, or an outstanding radio. If it is a living-room it should be restful; a sun porch, gay; a kitchen, cool and cheerful; a bedroom, bright enough to encourage singing before breakfast.

"The ideal home," says H. Ledyard Towle, a national authority on color in merchandising, "is one where the colors are so blended that they form a background which accentuates the charm of the hostess." (Never mind the host—let him take care of himself!) The hall, he adds, is the place to begin, for there she greets her guests, and at once she should be the center of attention. She should not be forced to share the spotlight with a Chinese-red umbrella stand, a yellow telephone table, and a mirror with a bright blue frame.

Incidentally, Mr. Towle told me how he employs color to speed up the family washing: "In my house I have a laundry which is below stairs. I have painted the walls with bright contrasting color and with big exotic floral decorations, linked together with a line of energy and vitality. The whole room makes one almost nervous to be in it, and seems to induce the maids to complete their work with dispatch."

Almost everyone is concerned with the problem of selecting color schemes to fit his or her individual personality and to set it off to the best advantage. Investigators agree that as a rule the most becoming colors are those that accentuate the beauty of the eyes, the hair, and the skin. Any color that dominates is faulty. The entire ensemble must be pleasing.

One general rule applies to almost everybody: Throughout your life avoid harsh colors—rich purples, brilliant greens, pinkish blues, and maroonish browns.

The Crime of War

Helen Z. Smith was an ambulance driver during the late war, "doing her bit." In her book *Step-Daughters of War* (published by Dutton & Co., New York) she makes the crime of war speak in a voice that actually arises from that holocaust. The following paragraphs give an idea of what women (and men) suffer at such a time:

What is to happen to women like me when this war ends—if ever it ends? I am twenty

years of age, yet I know nothing of life but death, fear, blood, and the sentimentality that glorifies these things in the name of patriotism. I watch my own mother stupidly, deliberately, though unthinkingly—for she is a kind woman—encourage the sons of other women to kill their brothers; I see my own father—a gentle creature who would not willingly harm a fly—applaud the latest scientist to invent a mechanical device guaranteed to crush his fellow-beings to pulp in the thousands. And my generation watches these things and marvels at the blind foolishness of it. . . .

Tell them that all the ideals and beliefs you ever had have crashed about your gun-deafened ears—that you don't believe in God or them or the infallibility of England or anything but bloody war and wounds and foul smells and smutty stories and smoke and bombs and lice and filth and noise, noise, noise—that you live in a world of cold sick fear, a dirty world of darkness and despair—that you want to crawl ignominiously home away from these painful writhing things that once were men, these shattered, tortured faces that dumbly demand what it's all about in Christ's name—that you want to find somewhere where life is quiet and beautiful and lovely as it was before the world turned khaki and blood-colored—that you want to creep into a refuge where there is love instead of hate. . . . Tell them these things—and they will reply on pale mauve deckled-edged paper calling you a silly, hysterical little girl. . . .

Enemies? Our enemies aren't the Germans. Our enemies are the politicians we pay to keep us out of war and who are too d— inefficient to do their jobs properly. After two thousand years of civilization this folly happens. It is time women took a hand. The men are failures—this war shows that. Women will be the ones to stop war, you'll see. If they can't do anything else they can refuse to bring children into the world to be maimed and murdered when they grow big enough. Once women buckled on their men's swords—once they believed in that "death-or-glory-boys" jingo—but this time they're in it themselves—they're seeing for themselves—and the pretty romance has gone. War is dirty. There's no glory in it. Vomit and blood. Look at us. We came out here puffed out with patriotism—there isn't one of us who wouldn't go back tomorrow. The glory of the war—my God! . . .

The Bad Boy

People in general have believed that bad boys came from the poorer districts. Some recent experiments will somewhat modify this opinion. There is no doubt that bad boys congregate in slums and many are born there; but in the publication *School and Society* an investigator in Indiana has found that "problem pupils" were found more rarely in inferior sections. The

New York *Sun* reports a summary of what the investigators found:

The ingenious investigator, desiring to obtain some objective data on the home environment of "problem pupils," examined the part of the town in which each lived, dividing the place, for his purposes, into four residential sectors—elite, desirable middle class, inferior, and undesirable.

For purposes of comparison, he examined also the backgrounds of an equal number of "ideal" pupils. There were "ideal" and "problem" cases in each residential section, but he drew his conclusions from the balance struck between the two groups.

Thus, children living in the inferior section of the town constituted 50 per cent. of the "problem" cases, and provided 68 per cent. of the "ideal" cases. In the "better" residential sections, on the other hand, the "problem" pupils outnumbered their "ideal" school-mates.

Could anything be more conclusive, especially when, all in all, the records of 250 children were examined?

But to be convincing, the investigator should have compared his "ideal" and "problem" pupils with normal children; for, somehow, the "ideal" youngster seems a problem in himself.

Most parents prefer their boy to show some—not too many—of the symptoms of healthy perverseness, such as Tarkington's Penrod displays. Then they know all's well.

The Death Penalty

The Archbishop of York declared himself against the continuance of the death penalty in evidence today before the House of Commons Select Committee on Capital Punishment, presided over by the Rev. James Barr.

The Chairman: You hold nobody is beyond the hope of reformation?—That is exactly my point. When you rule out vengeance, you are thinking of the words, "Vengeance is mine, I will repay"?—And of the whole spirit of the Sermon on the Mount.

His Grace considered that capital punishment was not specially effective as a deterrent. Whatever value there was in the death penalty was counterbalanced by the example of the State itself taking life.

The Chairman: What would you reply to the argument that the life taken by the murderer was sacred, and that the sanctity of life was still further emphasized by the community taking the life of the murderer?

The Archbishop: The effect of the State so respecting life as to refuse to take it would undoubtedly be greater than the effect of its so condemning murder as to take the life of the murderer. The reaction of the individual to the behavior of the community as a whole is so largely imitative, rather than argumentative,

that the effect of the State taking life tends to lower the general conception of the sanctity of life.

The Chairman: You think if the State were to abolish the death penalty on account of sanctity of life, that would immediately begin to have a far-reaching influence?

The Archbishop: I think it would begin. I suppose some murders would then be committed which otherwise would not have been committed, but I think the general effect would be in the other direction, and I believe it would reduce the number of murders, rather than otherwise.

Asked by Sir Gervais Rentoul whether he thought there should be any retributive element in punishment, Dr. Temple said that there must be means by which it was made plain to the criminal and others that society condemned and repudiated his action.

—*Leeds Mercury*.

The Peace Spirit

The following resolutions were recently laid before the Council of the League of Nations for the Leeds and Wakefield District, England:

"That this Meeting considers that the holding of military tattoos retards the development of the Peace Spirit and urges that steps be taken to prevent such displays.

"That this Meeting conveys to H. M. Secretary of State for War its warm approval of his recent action in terminating War Office grants to Cadet Corps and Church Lads Brigades, and further that it would welcome action by him with a view to the cessation of grants to O. T. C.'s.

"That this Meeting expresses its disapproval of the public display of guns and tanks and other war relics and urges Headquarters to take such steps as may lead to their removal from public places throughout the country."

International Good-Will

Some members of the Centro Español, students from Yale University, are touring South America and holding debates with teams in various universities there.

They are specializing on the work of International Relations Clubs, and are endeavoring to found these clubs in the universities where these debates are held. Practically the whole of the expense of the tour is met by the Carnegie Endowment Fund for International Peace.

Current Astrology

By H. Luella Hukill, M.D.

(California)

Aquarius



THE Sun enters this airy, day sign of Saturn January 21st and remains until February 20th. It is the eleventh sign, fixed, barren, masculine, ruling the house of friends, hopes, wishes, and last of the airy triplicity made up of Gemini, Libra, and Aquarius. Symbolically, it is represented by an androgynous figure holding an urn pouring water on the earth, which typifies "The Man," meaning the *thinker*, the Self. In Sanskrit "man" is the root word from which "to think" is derived, and the thinking consciousness is man's capacity to respond, unhampered, in his real home. The fixity of the sign shows strong concentration and an attempt to hold mental vibrations coming from Libra.

During the Ego's incarnation in the various signs, Aquarius is the point where he leaves the circle to rise on the spiral of mental ascent, which he accomplishes through the sign's stability. As evolution proceeds the inertia of the lower nature is overcome and the self-conscious man attains perfection. The waves of the symbol are thought to be parallel lines of electrical force, instead of water, as formerly believed. Sometimes two serpents are used as the symbol, one the serpent of wisdom, the other old Adam, serpent of earth. Herein lies the problem of man's destiny. Having double rulership in Saturn, which gives good mentality, and Uranus in awakening intuition, inclines Aquarians to science, literature, and philosophy. It is preëminently the human sign, an all-around man, well armed at all points.



When the Declaration of Independence (U. S. A.) was signed, Aquarius was on the midheaven, under the powerful rulership of Uranus rising in the first house, which typifies the common people and signifies altruistic justice, brotherhood, power and constructive empire building. Cosmically, our beloved land took its own high and rightful place, in the comity of world affairs, during the transit of Uranus through Aquarius in the years 1915 to 1919. It was this radical but altruistic star that caused America to enter the World War without treaty or engagement—the parallel of which was un-

known in history—and ask no reward but the privilege of disinterested service. In lands where democracy has no meaning men asked, what was this force that could inspire millions to sacrifice and devotion for an ideal? It was the Uranian force that caused us to enter the most horrible war ever

witnessed, bearing the banner of liberty, right, and justice which had for its goal the peace of the world.

Aquarian children, because of their broad intelligence, are very interesting but may be more difficult to manage than any other sign. Often they are almost uncanny in their understanding of life, and parents should "pal" with such a child. When he is made a confidant and knows why certain things must be done, he is willing to cooperate, for he has a strong desire to do right. Books make a stronger appeal than childish play and toys. Being naturally studious, school work is a joy and the urge must come for outdoor sports or the health may suffer, because of the overactive brain. The teeth need

watchful care because of a deficiency in the calcium salts, and the tonsils should have attention and careful diet given, as they are liable to infection.

Personal appearance: Next to Libra, Aquarius gives the finest type of beauty. The Saxon fair complexion; expressive, understanding blue eyes; flaxen hair, broad head and brow, defective teeth, tall, well-formed figure, is the dominant type, but planet configuration may greatly change it.

Anatomy: Calves of legs, ankles and teeth. Sympathetically, the heart, throat, and organs of generation.

Physiology: Circulation of arterial and venous blood, elimination of carbon-dioxide gas and other poisons through the lungs, protecting body from disease.

Pathology: Broken, sprained or swollen ankles, varicose veins, anemia,

blood poisoning, nervous disorders, and a sensitive skin.

Emotional nature: Very sympathetic, kind, altruistic, friendship very strong for humanity, better friend than lover, ideal marriage or business partner. The negative type is changeable, unconventional, temperamental and worrisome.

Mentality: Strong mind, inventive genius through Uranus, tolerant, humane, literary, scientific; the lower class is superficial, gloomy, short sighted, lacking poise and concentration.

Occupations: The trades and professions of Saturn and Uranus, as noted humanitarians like Lincoln, Susan B. Anthony, and Russell H. Conwell; aviators, radio operators, electricians, astrologers, psychologists, actors, singers, and explorers.



Psychology is a science as *infallible* as astronomy itself—with the condition, however, that its interpreters must be equally infallible, and it is this condition, *sine qua non*, so very difficult of realization, that has proved the stumbling block to both. Astrology is to exact astronomy what psychology is to exact philosophy. In astrology and psychology one has to step beyond the visible world of matter, and enter the domain of transcendent spirit.

—H. P. B., *Isis Unveiled*.



True astrology is the only branch of occultism which, in its exoteric teachings, has definite laws and a definite system.

—H. P. B., *Key to Theosophy*.

Theosophy and The Theosophical Society

THE THEOSOPHICAL SOCIETY was formed in New York City by Helena Petrovna Blavatsky and Henry Steel Olcott, November 17, 1875, by the direction of the Masters of Wisdom of the Great White Lodge. It was incorporated at Madras, India, April 3, 1905.

The Society is a completely unsectarian body of seekers after Truth, striving to serve humanity along ethical lines and to substitute spiritual culture for materialism.

The three Objects of the Society are:

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
2. To encourage the study of comparative religion, philosophy, and science.
3. To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is a world-wide body, with International Headquarters at Adyar, Madras, India. At present it comprises forty-six National Societies, each usually having at least one Lodge in its principal cities. Forty-one of these Sections have their National magazine, printed in their own language. Inquirers are invited to address the General Secretary of their own country, whose name appears on the back cover of this magazine.

The literature of Theosophy is now voluminous, the principal writers being H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, C. Jinarajadasa, G. S. Arundale, A. P. Sinnett, and others. Every public library worthy of the name contains Theosophical books.

Agreement with the first Object of the Society is the only condition necessary for membership, except the minor technicalities that are usual to such organizations.

The Society is composed of thousands of members belonging to any religion in the world or to none. They are united by approval of the above objects, by their aim to remove antagonisms of whatever nature, by their wish to draw together men of good will irrespective of their personal opinions, and by their desire to study the Ancient Wisdom in order to apply it in their daily life and to share the results of their studies with others.

Their bond of union is not in any sense the profession of a common sectarian belief, but a common search and aspiration for freedom of thought wherever found. They hold that Truth should be sought by study of the Ancient Wisdom, by reflection, meditation, and intuitive perception, by purity of life, and by devotion to high ideals motivated by the purpose of service to humanity.

Theosophists regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every expression of human knowledge and aspiration, whether through religion or otherwise, as a part of the Divine Wisdom, and prefer understanding to condemnation, and good example to proselytism. Peace and Fellowship are their watchwords, as Truth and Service are their aim.

THEOSOPHY is the essence of all Truth and is the basis of all philosophies, sciences, religions, and arts. It is divine nature, visible and invisible, and the society is human nature trying to ascend to its divine parent. It offers a philosophy which renders life intelligible and demonstrates the justice, the wisdom, and the love which guide its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence.

THEOSOPHY restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind, emotions, and body as his servants. It illuminates the scriptures and doctrines of religions, unveiling their hidden meanings by substituting understanding for sectarianism, thus justifying their place in evolution at the bar of intelligence, as it is ever justified in the eyes of intuition.

Members of the Theosophical Society study Truth wherever it is found, and endeavor to live it. Everyone willing to study, to be tolerant, to aspire, and to work perseveringly for the establishment of Brotherhood, is welcomed as a member, and it rests with him to decide in what manner and to what extent he shall express the ideals of Theosophy in his daily life.

As Theosophy has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with Everlasting Truth.

World Theosophy

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